

Calvinist Contact

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Community church leveled by tornado

Alison de Groot

LONDON, Ont. — A Mennonite Brethren church, the Komoka Community Church, in Komoka, Ont., was completely destroyed when a tornado touched down just outside London, Ont., last Tuesday.

The tornado, which hit Komoka just after 4 p.m., was part of a severe weather system that ripped through southern Ontario causing heavy damage.

"It was quite a shock," says Keith

Wagler of the Mennonite Central Committee (MCC), who surveyed the church the day after the storm. "The church was completely flattened. You always see scenes like this on TV in the U.S., but it seems to be happening closer to home with more frequency," says Wagler.

Wagler, who works out of the Kitchener, Ont., office of MCC, is working in Komoka to organize volunteers from MCC who are aiding in the clean-up.



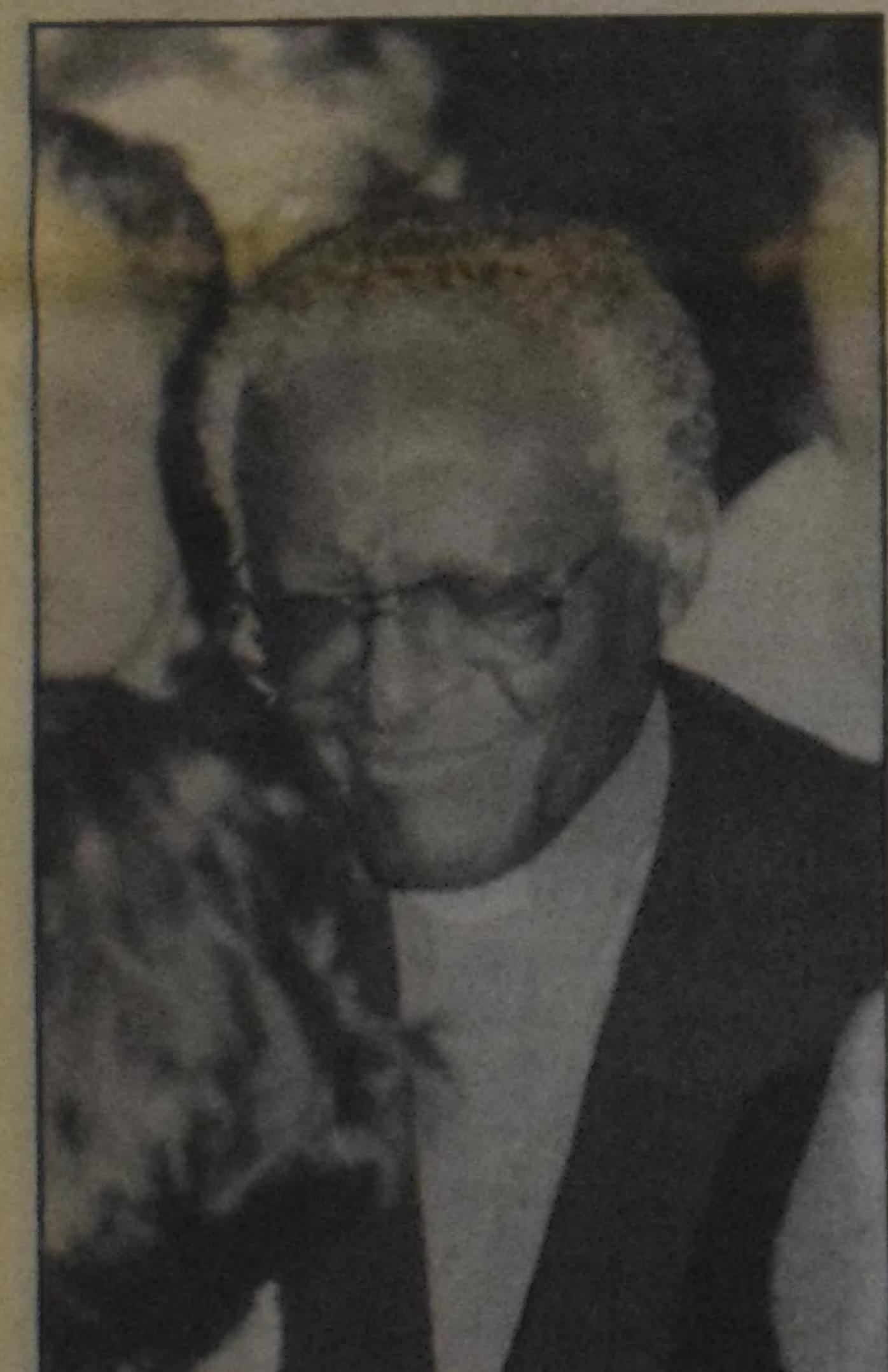
The Komoka Community Church on County Road 14 just east of Komoka, after a severe storm hit the area last Tuesday afternoon.

Members of the congregation have spent the last several days sorting through the wreckage, trying to salvage as much as they can from the leveled church building. "We're trying to clear the debris off the basement, which is in tact, so that it can be covered to prevent

any further water damage," says Wagler. "We're also working on cleaning up the field across the road where the entire roof, some hymnals and chairs are scattered."

See REBUILDING -- p. 2.

Christian festival in Halifax a 'major ecumenical effort'



Anne Hutton

HALIFAX — An estimated 7,000 persons attended the third Canadian Christian Festival held at Halifax August 16-19. Among the major speakers attracted to this event was Anglican Archbishop Desmond Tutu, well-known South African spokesperson against apartheid.

The archbishop challenged his listeners to continue supporting his cause with their prayers and letters. He referred to the prophet Zechariah's reference to a restored Jerusalem having a wall of fire surrounding it.

"We, on many occasions, have known ourselves to be surrounded by a like wall of fire," said Tutu. "The wall of fire of your love, of your prayers, and of your caring." He said this support comes in such forms as a letter from a Lutheran pastor in Alaska, assuring the South African Council of Churches that

each staff member was being prayed for by name. With such support, said Tutu, what chance does the South African government stand? The struggle for an end to apartheid can be successful only to the extent that it is supported by Christians, he added.

Tutu referred to the biblical account of the feeding of the 5,000, where Jesus used a small boy's lunch in order to work a miracle. The point of this story is that God wants to use his people, said the archbishop. The omnipotent God is forever looking for human partners to carry out his divine enterprise, right through the Old Testament and New Testament accounts, he explained.

Famous keynoters

Other keynote speakers were Dr. Anthony Campolo, professor of sociology at Eastern College in Pennsylvania; Father John Powell, a Jesuit priest whose books on spiritual development have sold millions of copies; Sister Elizabeth Thoman, founder of the Los Angeles-based Centre for Media and Values; Dr. Emilio Castro, general secretary of the World Council of Churches; Dr. Pauline Webb, a noted Methodist preacher, author and broadcaster; and Rev. Herbert O'Driscoll, rector of Christ Church in Calgary and a preacher on radio and television.

The festival got off to an exuberant start with a street parade that drew more than 500 participants. With the help of motorcycle police escorts and two sound trucks, marchers sang and

chanted praises to the Lord. "Make way! Make way! for the King of kings!" was the message shouted out to pedestrians and to traffic stalled by the parade. Colourful banners and streamers waved by graceful young dancers added to the festive atmosphere of this "Praise Parade."

Two days of workshops focused on themes of love for God, for self, for neighbour and for the environment, with a wide variety of leaders from different backgrounds and perspectives. A "Marketplace of Opportunities" offered Christian organizations a place to promote their activities. It featured booths by many churches, including the Christian Reformed Church, but also the Festival's one sour note: a controversial display from the Canadian Abortion Rights Action League.

At the main celebration each day, some of the best Christian musicians in the country offered songs and instrumentals with much audience participation. Among them were the White Family, with a strong, black-gospel sound, and Connie Scott, the young woman with a large backing from Christian teenagers. The festival had its own choir and core band, with the latter able to join in on any melody after the first few lines.

With official sponsors from at least 13 Christian denominations, the festival represented a major ecumenical effort, a four-day celebration of Christian faith.



Colourful banners proclaimed the kingship of Christ during the Canadian Christian Festival's street parade in Halifax.

Thinkbit

When we think of churches in America, we often think of televangelists like Swaggart, Falwell or Schuller. People who preach like that are strange people. Stranger yet are the people who believe everything they say."

From: Centraal Weekblad, July 6, 1990

In this issue:

- Ron De Boer writes of a man shaped by his grandfather's integrity in the short story "My Grandfather's Hands" p. 10-11
- Environment news from across Canada p. 12
- John Valk takes a look at what the New Age movement is all about p. 13

News

Striking workers include church among picket sites

Alison de Groot

WATERLOO, Ont. — A worker's union in Waterloo, Ont., is involving a local church in its labour dispute. Employees of the Kraus Carpet Mill company in Waterloo, who are members of the United Food and Commercial Workers Union, local 175, are on strike. They decided to include the New Apostolic Church in Waterloo among their picketing locations.

Owner Michael Kraus and

several members of the company's management are members of that congregation, according to Michael Duden of the UFCWU. "It's peaceful picketing," says Duden, "although we've been told it's irritating; but that's what it's supposed to be." Duden says the union has been told by Kraus that the church should not be a part of a business dispute, but the union feels the church is another location in which it can make its

position heard.

The striking workers have been picketing during both Sunday services and Wednesday nights at the church since early on in the strike, which began August 20. As church members pass through the iron gates leading to the church, strikers are asking them to pray for a

settlement to the dispute.

The church is refusing to discuss the matter and turned away cameras and a reporter from a local television news station last week. Michael Kraus, owner of Kraus Carpet Mills, says the congregation has not been affected by the striking workers. "What have striking carpet workers got to

do with the church?" he asked. "They stay on the sidewalk and they do not come on the church's private property."

According to the union, the strikers plan to continue picketing the church for the duration of the dispute.

— with files from Chris Duncan, CKCO TV News.

Rebuilding after a tornado

... continued from page 1.

Wagler says the community is working together in a co-operative mood to recover from the disaster.

There has been no word from the Komoka congregation as to what will be needed to rebuild the church, which was built only 10 years ago. Dave McNamara of the Komoka congregation says they're too busy cleaning up to start talking about what happens next. Wagler adds that volunteers from MCC will help in the rebuilding if the

volunteers from the congregation need help.

"If there's enough insurance on the building, they (the members of the Komoka church) won't need too much help. We are mainly concerned with helping those who don't have insurance, and widows for example," explains Wagler.

Even when the clean-up and rebuilding are done, it may be some time before the Komoka community recovers from the emotions involved in such a disaster. "It just hits too close to home," says Wagler.



Family Business



Jake Kuiken

Who is the violator?

As the end of summer approaches two of its images have left a profound and lasting impression. On the national scene it's hard to imagine how the events in Oka, Quebec, can be surpassed in the remaining weeks of this very eventful summer. Even if the provincial and federal governments initiate a bloody military action to impose their will, the images of early summer will stand out for a long time to come.

The first of these images is that of a Mohawk warrior standing on an overturned police car with a gun in his raised hand, dressed in the clothing normally associated with the machinery of war. The second image is also that of a Mohawk warrior, this time, though, being burned in effigy while surrounded by a cheering crowd of Quebecers.

Perhaps most worrisome is the disturbing picture of Canada behind those images. Certainly we no longer have much of a legitimate basis for convincing ourselves or others that we're a "kinder and more gentle" society. Even South Africa's leading anti-apartheid activist, Archbishop Desmond Tutu, has expressed the view that Canada's political leaders should be as concerned about the injustices in their own country as with those in his country.

Clash of cultural values

The precipitating issue of the proposed expansion to a golf course has long been surpassed by subsequent events. In fact, the images in Oka have become part of what Peter M. Jonker refers to in his book, *The Song and the Silence: Sitting Wind*, as "... the painful disorientation generated at the intersections where cultural values clash." The question now is: How can fundamentally different values co-exist and develop without a bloody clash?

The images from Oka are the results of the pain felt by both sides in this clash of values. Notwithstanding the numerous allegations of sullied intent, the actions of the Mohawk warriors are deeply symbolic of a struggle in which Canada's Natives are engaged. For them, as for most Natives, it is largely a struggle for cultural identity and survival in the context of a society that is increasingly pre-occupied with its own economic development and progress.

Similarly, the crowds that gathered nightly to throw Molotov cocktails and fight with the police were angered largely by the apparent inability and unwillingness of both the federal

and provincial governments to bring a speedy resolution to the issues. While many of the protesters have voiced the desire simply to "blow away" the barricades, most other Canadians have expressed a remarkable level of support for the Mohawks' cause — but not their tactics. The lack of political leadership and resolve to bring this land claim dispute and the many hundreds of others across Canada, to a satisfactory conclusion, is an injustice that must soon be corrected. The possibility of more "Okas" just about anywhere in Canada increases with every day of delay.

Perhaps caught-up in the euphoria associated with Elijah Harper's single-handed defeat of the Meech Lake Accord, Canada's Native people have regained some of their self-respect and identity. This renewed sense of empowerment and control is at the root of the numerous blockades of roads and railways in various regions of the country. And as the strategy of support for the Mohawks develops and the ominous warnings from the federal government escalate, the prospect of large-scale civil disorder becomes a more frightening reality.

Totalitarian solution

Editorial writers and commentators have expressed concern with the lack of respect for "the rule of law" inherent in the actions of the Mohawk warriors. Presumably this means that when all is said and done, a civilized society can only be maintained if one respects the laws of the land. While I share a certain affinity for that position, it's clear from the situation at hand that it doesn't deal adequately with the clash of fundamental values so evident in the images of Oka. If the end to this dispute is consummated by bringing in the military and imposing the federal/provincial view, it will be a powerful affirmation that the liberal state is simply another form of totalitarianism.

In the case of Oka, and in many other instances involving Canada's Native people, it's not all that clear who has been violated and who is doing the violating! If indeed there is a clash of fundamental values, a just settlement to these disputes requires an answer to these questions first. It may then be possible to move on to finding out how we can become a community of communities.

Jake Kuiken is a registered social worker who lives and works in Calgary, Alberta.

Report on Sexual Abuse

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Mr. Saddam Hussein had star billing in the European press, but the Mohawks in Canada ran a close second. "What are you people doing to those poor Indians?" I was asked wherever I went (I just returned from Europe). Most of the people who asked would not recognize an Indian if they met one at the breakfast table, but they were concerned anyway. And I was there trying to take a vacation from my guilt feelings.

The barricades showed the same movement as a light plane in turbulence: up and down. Negotiations broke off and resumed, broke off again and resumed again. The army did the usual army number with three Leopard tanks, armoured vehicles and infantry all over the place. The Mohawk warriors too were not shy to display their arsenal of automatic weapons. All in all, a very sorry sight.

Monsieur, obviously worried, even held a press conference which is not his custom. Usually he addresses the journalists from one of the steps leading to his office. Monsieur's relationship with the press has not been one of fervent mutual appreciation.

The Senate was enriched by some new appointees. Was it a reward for faithful party service or a threatening move in the direction of the "Other Place" to let the Liberal majority there know that Monsieur had enough candidates to reduce that majority quickly? Probably both. Anyway, the honourable gentlemen took the hint and let it be known that GST bill will be back in the House of Commons by the end of September. Get your hair cut before Jan. 1, 1991.

The Canadian Association of Chiefs of Police met in St. John's, Newfoundland, where they were told that extensive international crime syndicates operate in and out of Canada. The chiefs were appreciative of last year's Bill C-61 which allows the police to freeze suspected profits from crime.

Mr. Neil Reynolds, editor of the beloved *Whig-Standard*, expressed in one of his infrequent editorials that it has long been recognized that the United Church or its leadership is the NDP at prayer. Oh? I guess I'm a slow recognizer.

Steelworkers, organized into Canada's largest union, were on strike since August 1. There are 160,000 Canadian members, and the union has an international membership of 760,000.

Flora MacDonald (remember her?) has started a new career. She now hosts a program of international political comment on Vision TV. The same station that carries the Rev. Mr. Joel Nederhood. Flora is in good company.

Toronto always has to be first with everything. At that concrete turtle, the Skydome, officials had to call off a baseball game because of a bug invasion. "Bugged Out!" The *Toronto Star* headlined. Another Toronto first.

Monsieur and Mila visited George and Barbara at Kennebunkport, Maine. Kisses, coffee and goodwill all around, as well as talks about the Persian Gulf situation.

Gasoline prices in Europe were used as a sort of measurement of international tension. At first, immediately following the Iraq invasion of Kuwait, prices at the pump went up to the top floor and beyond, while more recently a moderation of increases began to be noticeable. The American dollar, and the Canadian one pretty well tied to it, registered record lows. In the Netherlands the banks would pay Fl. 1.47 for a Canadian dollar, which

was not enough to purchase the few drops of brew which they call a cup of coffee there.

Western Europe is caught up not only in German reunification but much more in European unification. The "NL" bumpersticker which indicated Dutch origin of a vehicle is being replaced with the twelve-star on blue, with "NL" in the centre.

Not all is peaceful and quiet yet in many of the Eastern European countries. Bulgarians are far from happy with their new president, Zhelyu Zhelev, who is a former card-carrying Communist apparatchik. Protestors in Sofia burned and ransacked the headquarters of the former Communist Party. And as the "blessings" of capitalism begin to settle on East Germans many people used to cradle-to-grave state care are now seeing a side of the new economic system which they don't like. The early enthusiasm of the crowds passing through the holes in the Berlin Wall has cooled off considerably.

Euthanasia, a much discussed subject in Europe, is now also under consideration on this side of the ocean. Roman Catholic bishops are calling for a confessional statement, and a recently held Gallup poll showed that a great

majority of Canadians also favour the practice. It is strange that a four-word commandment needs such lengthy study and comment.

The fate and future of hostages held by Iraq is uncertain. Women and children at one time were allowed to leave, but then again they could not depart. Saddam Hussein, whose personality is somewhat akin to nails scraping on a blackboard, appeared with child hostages on TV. It was a new low in the history of human kindness and consideration. Canadian diplomats are virtual prisoners in the Kuwait embassy.

And then there was this boy who was asked whether he knew the way to Clear Springs, "Nope," he answered. Well, then could the boy tell how to get back to the highway? "Nope," answered the young man again. One more question: Would he know someone who could offer some assistance. "Nope," again. Well, the traveller asked, "You don't know much do you?" "Nope," the boy replied, "but I ain't lost."

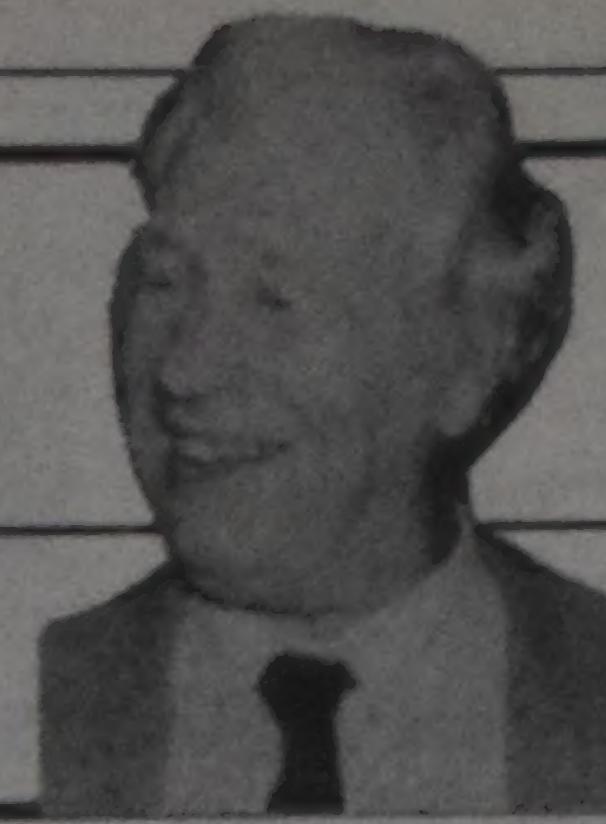
And remember: we don't inherit this earth from our

parents; we borrow it from our children!

Carl Tuyl, retired from the pastorate of First Christian Reformed Church, Kingston, Ont., just began a part-time position as the CRC's chaplaincy co-ordinator in Canada.

Pressreview

Carl D. Tuyl



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Editorial

Stopping the new caliph of Baghdad

Calvinist Contact

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Editor (on sabbatical):

Bert Witvoet

General Manager:

Stan de Jong

Acting Editor:

Marian Van Til

Assistant Editor:

Robert Vander Vennen

Editorial Assistant:

Alison de Groot

Regular Contributors:

Paul DeGroot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:

Amy Van Dokkumburg

Advertising:

Suzanna Brasz

Circulation & Mailing:

Grace Bowman

Layout & Design:

Cecilia van Wylick

Typesetting:

Kim Yungblut

Proofreading:

Willy Suk-Kleer

Editorial Advisory Board:

Robert Bernhardt, Sam Da Silva, Peter De Bruyne, Robert De Moor, Margaret Griffioen-Drenth, Anne Hutten, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Heather Looy, William Van Huizen.

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As could be expected, the massing of American and West European forces in Saudi Arabia and the Persian Gulf following Iraq's conquest of Kuwait has caused a lot of protest. The United States is accused of meddling in foreign affairs, of protecting its oil interests and of stopping the Arabs from re-establishing their long-lost unity.

We should be careful with adopting such simplistic reasoning. It is, of course, true that the vast oil deposits in the region are the main reason for the quick reaction of the West. Iraq's eight-year war with Iran did not provoke this kind of military reaction and neither did a dozen other aggressive adventures in the world.

But then again, what's so bad about protecting the oil fields against Saddam Hussein? For the huge economies of Japan and Western Europe, Middle East oil is vital (for Canada, the U.S. and the rest of the industrial world it is slightly less important). Allowing the dictator of Baghdad to grab control of the area would seriously threaten the entire world economy. Isn't that reason enough for a forceful response?

However, there is more to the conflict than oil interests. Also at stake and closely connected is the balance of power in the highly volatile Middle East. There are people to whom the expression "balance of power" means something sinister, but theirs is a wrong perception.

As long as there is no world body empowered to adjudicate disputes between nations and to enforce compliance, the struggle to maintain the balance of power is inevitable. In a rather crude way it accomplishes *between* nations what the Jeffersonian division of power does *within* a state by trying to ensure that no single country with expansionistic ambitions can swallow up its neighbours. History allows us that maintaining the international balance of power does not have to be a nefarious practice by power-hungry rogues.

A colonial legacy?

What about the charge that the Middle East's geography is nothing but a legacy of the colonial powers, that historically the Arabs have always been one, and that Iraq merely seeks to re-establish the old Arab homeland? The charge is based on a myth, no matter how far back into history one wants to go.

True, the borders of Egypt, Lebanon, Syria, Jordan, Israel, Saudi Arabia and Iraq are more or less arbitrary, and the same applies to Kuwait and the other small Gulf states. But it is equally true that most of these nations have been there since the Middle Ages and not a few are as old as the biblical record. Only certain names have changed: for example, Iraq is the former Mesopotamia (Assyria and Babylon), Jordan belonged to Israel (Reuben, Gad and Manasseh) as well as to the Moabites and Ammonites, Lebanon used to be the kingdom of Tyre and Sidon, while Iran (a non-Arab nation) was the home of the Medes and Persians.

But is the Western world justified (let alone "called") to intervene when a nation turns aggressive, occupies its neighbour, becomes a threat to the entire region and upsets the balance of power? It all depends on the situation. If the stakes are high enough there is indeed ground for armed intervention. And in

this case it can hardly be denied that the stakes are exceedingly high.

We must not forget that Iraq's Saddam Hussein is openly bent on fomenting unrest and on exporting his Baathist ideology. Baathism, the official dogma of both Syria and Iraq (even though Syria's Hafez Assad and Iraq's Saddam hate each other bitterly), is a muddled brew of quasi-socialist ideas that focus on the establishment of one huge Arab homeland and the eradication of Israel (which is why the PLO supports Iraq).

These goals are mixed with the personal ambitions of Saddam to rule the roost in this new Pan-Arabia and to hold the levers of petro power over the world's economies. If one further considers that Saddam has armed Iraq to the teeth, has proved himself as ruthless as Caligula and Hitler (murdering hundreds of Kurdish villagers with nerve gas, personally shooting army officers who disagreed with him, invading Iran and Kuwait on the flimsiest grounds and with the use of transparent lies), and has vowed to develop nuclear weapons plus the equipment to deliver them, there is indeed reason for the West and the rest of the Arab world to step in and call a halt to this threat. That this was done with the (rare) unanimous backing of the U.N. Security Council only lends credence to the military build-up in the Gulf.

Christian sobermindedness

Before we criticize the current Western intervention, we should consider the prospect of the Middle East ruled by a madman.

At the same time, let us also reserve a lot of Christian sobermindedness and not call this a crusade for freedom and democracy. As in Iraq, freedom and democracy are still anathema in starkly autocratic Syria, Saudi Arabia, the Gulf States and Iran. Furthermore, while Iraq has a long way to go when it comes to women's rights, it is well ahead of most other Arab states, where women still live in unimaginable servitude.

Let's also beware of ascribing too many noble motives to the alliance against Saddam. There's nothing wrong with protecting one's own interests and considering the enemy of your enemy as some sort of a friend. But when George Bush urged Iran and Syria — whom he had just recently branded "outlaw terrorist states" — to join forces against Iraq, it is difficult to suppress a cynical smile. Some friends indeed!

It sounds a bit hackneyed to compare modern situations with 1939. Contrary to a popular saying, history does not often repeat itself. Nevertheless, the beginning of World War II taught the lesson that fanatical ideologues who are also cold-blooded killers with imperialistic designs should not be appeased when they attack neighbouring states and upset the balance of power. Had the Western powers learned that lesson in the '30s they would have prevented an ocean of blood and tears. Despite some serious misgivings, we should appreciate the fact that the West seems to have learned that lesson now.

Ed Vanderkloet is a national representative of the Christian Labour Association of Canada.

GUEST COLUMNIST

Trusting Jesus

Cecil E. Burridge

Leukemia! The very name is enough to frighten most people — especially when the doctor has diagnosed it in a loved one, or even in yourself. Yet many people have effectively coped with it for years and lived useful lives.

Bruce came down with leukemia three years ago. Regular check-ups show that he is holding his own. His health is not deteriorating in any way. He holds down a regular job and attends church every Sunday. Occasionally, he handles an entire church service as well, for he is also a lay preacher.

This 53-year-old man is able to do all this because he daily leans on the Lord. He has learned to trust Christ.

John has this type of cancer too. The last time I saw John, some years ago now, his leukemia had been in remission for 14 years. In his early 20s, he had a girlfriend and was thinking of getting married. Because the Christian ministry took me to another part of the country, I lost track of this young man. Yet modern medicine has been able to hold leukemia in check time and time again. John is probably still enjoying a good life.

It was not always so. There was a time when leukemia was practically a sentence of doom. Thirty-five years ago I taught a Sunday School class of 12-year-old boys. Kenny, one of the boys, was diagnosed as having this type of cancer. When the news got around, the entire congregation was saddened, for Kenny was well-liked by everyone. The lad had two years to live and everyone knew it but Kenny himself.

I had the privilege of marking Kenny present every Sunday. He never missed a class, except when he was having special medical treatments. I also had the privilege of telling Kenny and the other boys about Jesus and his great love for them.

Then one Sunday I told the boys that Jesus had paid the penalty for all their sins, and they must ask his forgiveness and receive him as Saviour to be assured of heaven.

Then we bowed our heads as I led the class in prayer. When we raised our heads I asked if any of them had received Christ. How delighted I was when Kenny, the first boy to answer, indicated that he had decided for Christ. "I'm trusting Jesus," he said.

Most of the boys in the Sunday School class received Christ at that time. I was positively delighted at the response. Tears came to my eyes when I looked at Kenny. I had to turn away, for according to the doctor's prediction, he would soon be with Jesus. He went to heaven six months later at the age of 14. His two years were up.

In spite of all our prayers, God doesn't always heal those who are sick. Even when he does return them to health, the day inevitably comes when life must end. There is no escaping the final great adventure which all must face.

Faith must overcome 'reason'

In Mark 5, the story is told of a 12-year-old girl who was desperately ill. (Perhaps she had leukemia too). Jairus, the girl's father, sought the help of Jesus. He threw himself at the feet of the Lord and asked that Christ lay his hands on his daughter and make her well.

Jesus agreed to go to the girl, but while they were on the way word came that the girl had died. But Jesus wanted the man to trust him so he told him not to be afraid. "Only believe," he said (vss. 35, 36).

They continued on to the man's house where Jesus took the dead girl's hand and said, "Maid! Arise!" (v. 41). The little girl immediately sat up and was given something to eat. She lived again!

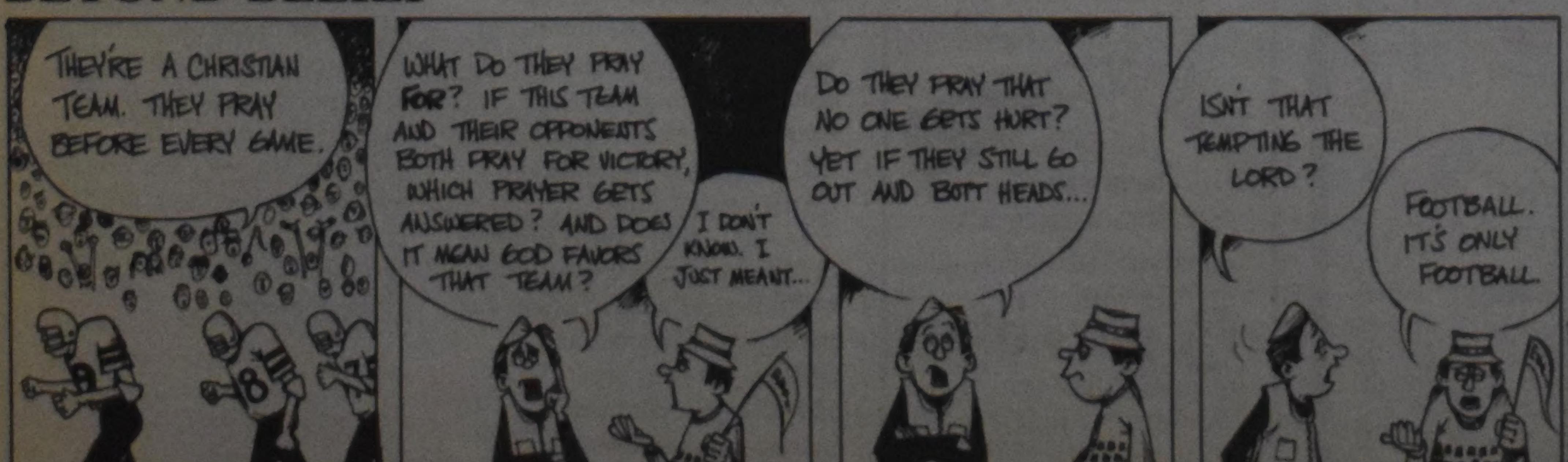
Thirty-five years ago, our little congregation hoped and prayed that all would be well with Kenny. It wasn't the Lord's will that he be made well. The daughter of Jairus was healed because it was the Lord's will.

Kenny went to heaven because he received Christ and trusted him for his salvation; and although her illness was cured at the time, the little girl went to heaven some years later.

We need to trust Jesus too. We need to do what Jairus did — cast ourselves at the feet of the Saviour and tell him that we need his help. He will do for us what he always does for his own — what he did for the daughter of Jairus — give us a better earthly life and heaven too.

Cecil Burridge is a retired Presbyterian pastor who lives in Oro Station, Ont.

BEYOND BELIEF



Letters

Free enterprise not the answer to agricultural problems

The article "A flawed document" (Jim Romahn, C.C. August 17) about Vision 2000's policy statement about sustainable agriculture, in my opinion cannot stand up to scientific scrutiny and may be in itself a flawed document.

1. Mechanized farming and the subsequent processing and marketing of the resulting food now uses more energy than the food itself produces. How long can this process continue without having to rely more and more upon oil as a source of additional energy?

2. It is well known that indiscriminate mechanized farming in the long run destroys the soil structure and the land and, therefore, can be performed only a limited amount of time. In olden times people could move on after ruination of the soil. Now the only move left is to the city.

3. In 1971 the University of Toronto taught that a total world population of 4 billion people would be reached in the year 2050. However, at the moment we have already passed the 5 billion mark!

4. Eight billion people are now tentatively considered the limiting value for the earth's population, not only in relation to the available food but also in relation to the rapidly diminishing water and energy sources and the serious probability of a drastically changing climate. Revised calculations, assuming

a one per cent growth per year in world population, show that this limiting number of eight billion might already be reached in the year 2060; that is just 70 years from now!

5. I do not think that oversimplified advise for more free enterprise will be able to tackle these indeed monumental problems of today's world. Africa's share of world trade is half of what it was 30 years ago. Global aid has dwindled, private investment is pretty well non-existent, AIDS and other diseases are rampant. According to former Nigerian president Olusegun Obesano, Africa is rapidly becoming the Third World's Third World. Latin America is fighting against a sea of troubles and so is mainland Asia. Let's face it: the so-called free market system continues to operate at the Third World's expense — with not the slightest improvement in sight!

In view of the above it would be very unfair indeed to assume that the individual farmer can balance his or her act without help of a competent government. Contrary to Mr. Jim Romahn, I am not disappointed in the Vision 2000 report. Instead of despair, it gives me hope for a better future!

Bruce Bokhout,
Don Mills, Ont.

Don't touch her Bible

I am saddened by the somewhat unfeeling and arrogant reply of Anne Hutton to Mrs. J. Overduin, in C.C. of August 17, 1990, page 6. I won't spend many words on this subject!

But I would ask Anne to go to Amsterdam in the Netherlands and see the "Nightwatch" (*De Nachtwacht*), painted by Rembrandt. Then I would advise her to bring some oil-paint along and paint some fantasies coming up in her head, on the centuries old canvas! Do you think you would get away with it?

This 2000 year old book, the Bible, is Mrs. Overduin's whole existence! For this book she lives, works and does everything 24 hours a day! I may claim

this, because my own late wife was like Mrs. Overduin. She was tolerant of most things, but nobody should touch her Bible!

So to Mrs. Overduin, Melody Takker Meeter's poem is like rock music to me — unacceptable because of the negativism by which the younger generation is obsessed (so it seems). Everything that is good must be broken down. Everything noble must be ridiculed. Everything beautiful must be dragged through the mud. The truth must be twisted to make it a lie! I can go on and on, but this is enough for now!

William A. Thysse
Edmonton, Alta.

Poems convey 'hard-edged tenderness'

The hard-edged tenderness in Melody Takker-Meeter's poem "On Being Called" continues to speak to me. The rhythm and command in her "Ode to Rebecca's Ovary, Taken in Battle" carry me beyond often feeble prayer.

I am thankful for the way she makes the words speak and what she has them

say.
And thank you for printing her poems for us.

Agnes Kramer-Hamstra
Dorchester, Ont.

More
letters
on
page 6.

Letter/Issue

Pro-life proponents don't always agree on strategy

In our June 15 issue we ran excerpts from the text of Member of Parliament John Reimer's speech to the House of Commons while that body debated Bill C-43, the abortion bill. Mr. Reimer [representing the Kitchener, Ont., riding] strongly opposes abortion but voted for the bill because some kind of bill is necessary and he was convinced this one's "operative assumption is that the life of the unborn is indeed deserving of some legal protection from conception." The bill forces "those who favour abortion to provide medically valid reasons why it should be allowed," said Reimer. He then defended his reasoning. Reader Hans Visser disagrees, and musters the help of MP Tom Wappel [Scarborough West, Ont.] to say so.

Though the bill has been passed, the abortion issue is far from dead. Thus, below we print first Mr. Visser's letter to C.C., then excerpts from Mr. Wappel's parliamentary speech (which the honourable member has given us permission to reprint).

Wants equal time

"M.P. John Reimer explains why he supported abortion bill C-43. I happen to disagree with Mr. Reimer and Mr. [Gerald] Vandezande [public affairs director for Citizens for Public Justice] on this issue.

"I have also followed the debate in the House of Commons and agree very much with MP Mr. Tom Wappel's speech in the House on May 24.

"I realize that it has taken some time since the issue was in the news. However, since you printed Mr. Reimer's point of view, it would only be fair to now also print Mr. Wappel's speech."

Hans Visser
Taber, Alta.

Wappel opposes Reimer's view

"My position is fairly clear. There is no greater right than the right to live. It is upon this right that all other rights rest. In that context, we have to look at what we are talking about when we speak about Bill C-43. Of course, we are speaking about abortion.

"What is abortion? ... In the dictionary [it] is defined as the procuring of premature delivery for the purpose of destroying offspring ... That is the point. For me, human life begins at conception. Of course, if you have a human life and you have an abortion — a medical procedure designed to destroy offspring — you are

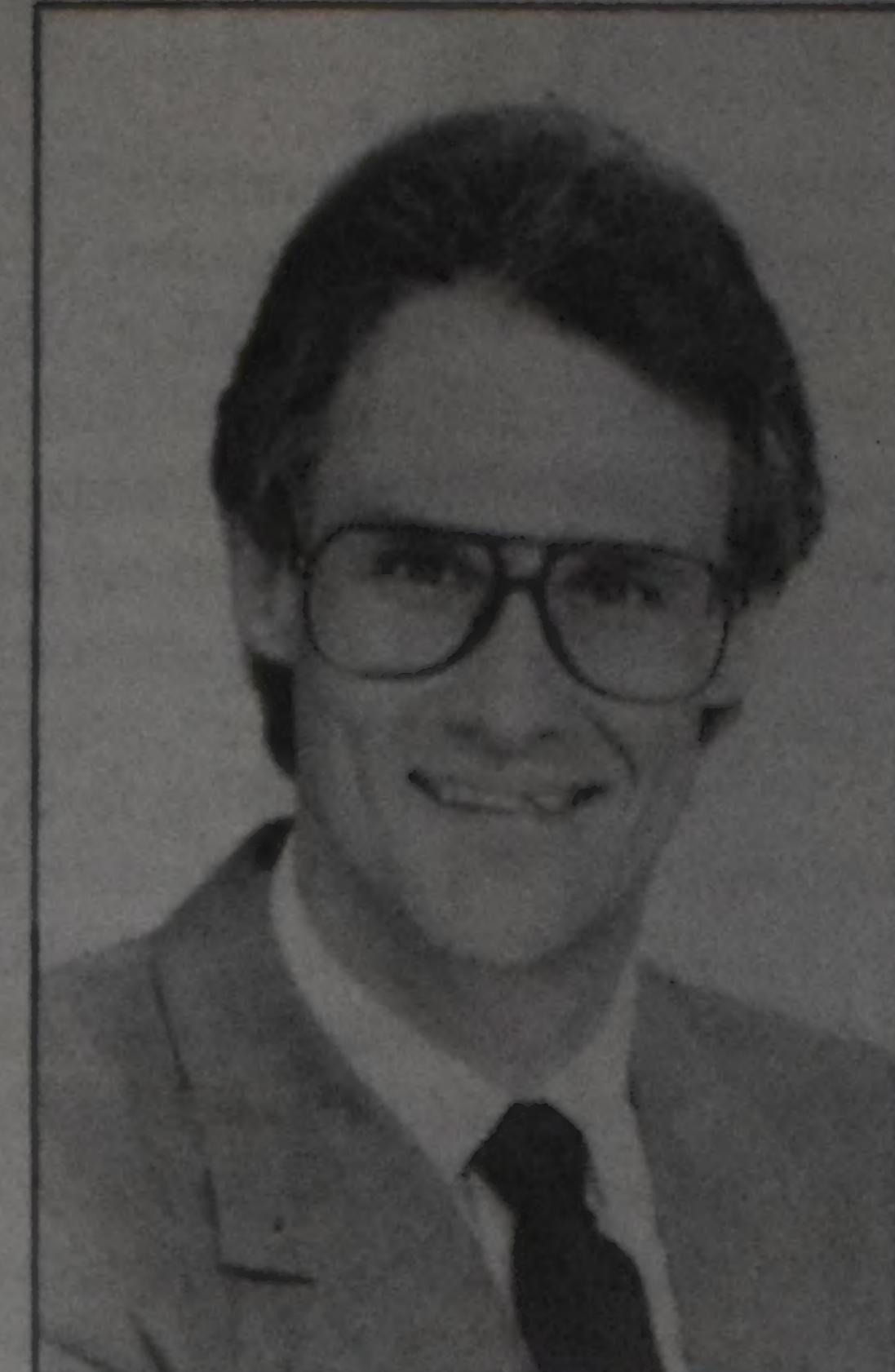


Photo: Courtesy Tom Wappel
MP of Scarborough West

clearly destroying human life.

"... If we were not talking about the killing of a human being, but about something equivalent to cutting your hair or nails, or to mowing the lawn, no one would be upset. That is not what we are talking about. We are talking about the destruction of human life. That is what gets people into the state in which they have to air their grievances and about which they feel that there is no position other than their own.

"That is why we have to come to grips as a country and as a Parliament with the fundamental question. We have to admit to ourselves that an abortion destroys a human being.

"Why would I say that there is a revulsion in society? Let us look at the medical profession. We know that the Canadian Medical Association [CMA]

has approximately 45,000 member doctors. Out of that membership ... we know that there are approximately 800 who will do abortions. That is 1.7 per cent of the doctors in the country.

"We further know from the [CMA] that out of these 800 doctors only about 325 do the majority of abortions. That is 0.72 per cent of the doctors in the country.

Why is it that an infinitesimal percentage of the medical doctors in the country will perform an abortion? I will provide an answer. It is because those doctors know scientifically, from medical school and biology class that abortion destroys a living entity.

"... The Minister of Justice declared that this bill protects the fetus. We heard the member for Kitchener [John Reimer] say time and time again how this bill implicitly ... protects the fetus.

"... I say that this bill does not protect the fetus. It will not stand the scrutiny of the Supreme Court of Canada.

... This bill lacks any definition of human being or person. Yet, because it is in the Criminal Code, the only definition of human being or person contained in the Criminal Code provides that one becomes a human being when one is born. That is the definition of a human being in which this bill is being incorporated. How that protects the fetus is beyond me.

"... There is a [very comprehensive] definition of health in the bill but there is no

definition of fetus, of human being, and no definition of what it is that this bill is attempting to protect and why. That failure is a fatal flaw in this bill.

"The Supreme Court has stated clearly ... that if you want to protect the fetus, Parliament has the right to do so, but you must do it explicitly. That is why the member for Kitchener, at least four times in his speech, said "implicitly." The member recognizes that the test is to be explicit. This bill is not. In fact, as I said, there is no definition.

"... The member for Kitchener was talking about step-by-step procedures. In the United Kingdom, there is an abortion law which allows an abortion up to 28 weeks. Simply dividing the four weeks that there are in a month into 28 weeks shows that we are talking about seven months. That was passed on the basis of putting it into law, and then working backward. It has not happened. Not only has it not happened, but society has become desensitized to the respect for life.

"The next step has already been played out. Because of the lack of respect for life, embryo experimentation has been authorized in the United Kingdom. The next step, of course, is fetal experimentation. Is that the kind of society that we can look forward to in Canada?"

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Manitoba seniors use malls to 'walk for fitness'

(Canadian Scene) — The Manitoba Society of Seniors recently initiated a shopping mall walking program.

The initial walks and opening ceremonies were held simultaneously at four Winnipeg malls. One of the malls, Polo Park, had over 200 participants.

One of the opening walk dignitaries was Mary Wilson of

the National Advisory Council to the Secretariat for Fitness in the Third Age. During her opening address, Wilson stressed that "mall walking, as a means of achieving and maintaining physical fitness, is an idea whose time has come in Canada and is especially suited to the needs of older adults."

Participating Manitoba shopping malls have opened

the doors prior to regular business hours to allow people to walk in a safe and comfortable environment.

Beginner, intermediate and advanced routes are marked out in all participating malls. Log books are provided for participants to keep track of their progress. There is no cost to participate.

Women in blue

(Canadian Scene) — Seeing a woman in a police uniform was rare in Canada 25 years ago. But, since then, the number of women in policing has consistently increased. Although their numbers are still few, more women are taking up the badge.

In fact, according to *Women in Canada*, recently published by Statistics Canada, under one per cent of all Canadian officers were female in 1962. However, the proportion increased gradually and, in 1988, over 5 per cent of officers

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Film about wildlife and timber management wins U.S. award

(Canadian Scene) — A training video showing how excellence in timber management can go hand in hand with excellence in wildlife management has itself been

declared excellent. *Integrating Wildlife and Timber Management*, a video produced by the Northwestern Ontario Ministry of Natural Resources (MNR), recently

received an award for creative excellence in the technical training category at the United States Industrial Film and Video Festival in Chicago. The film was one of 1,500 entries from 29 nations.

The Technology Development Unit in Thunder Bay — one of four in Ontario — develops and tests new technology and knowledge in forest management, and provides the usable technology

to industry and government foresters and biologists working in the field.

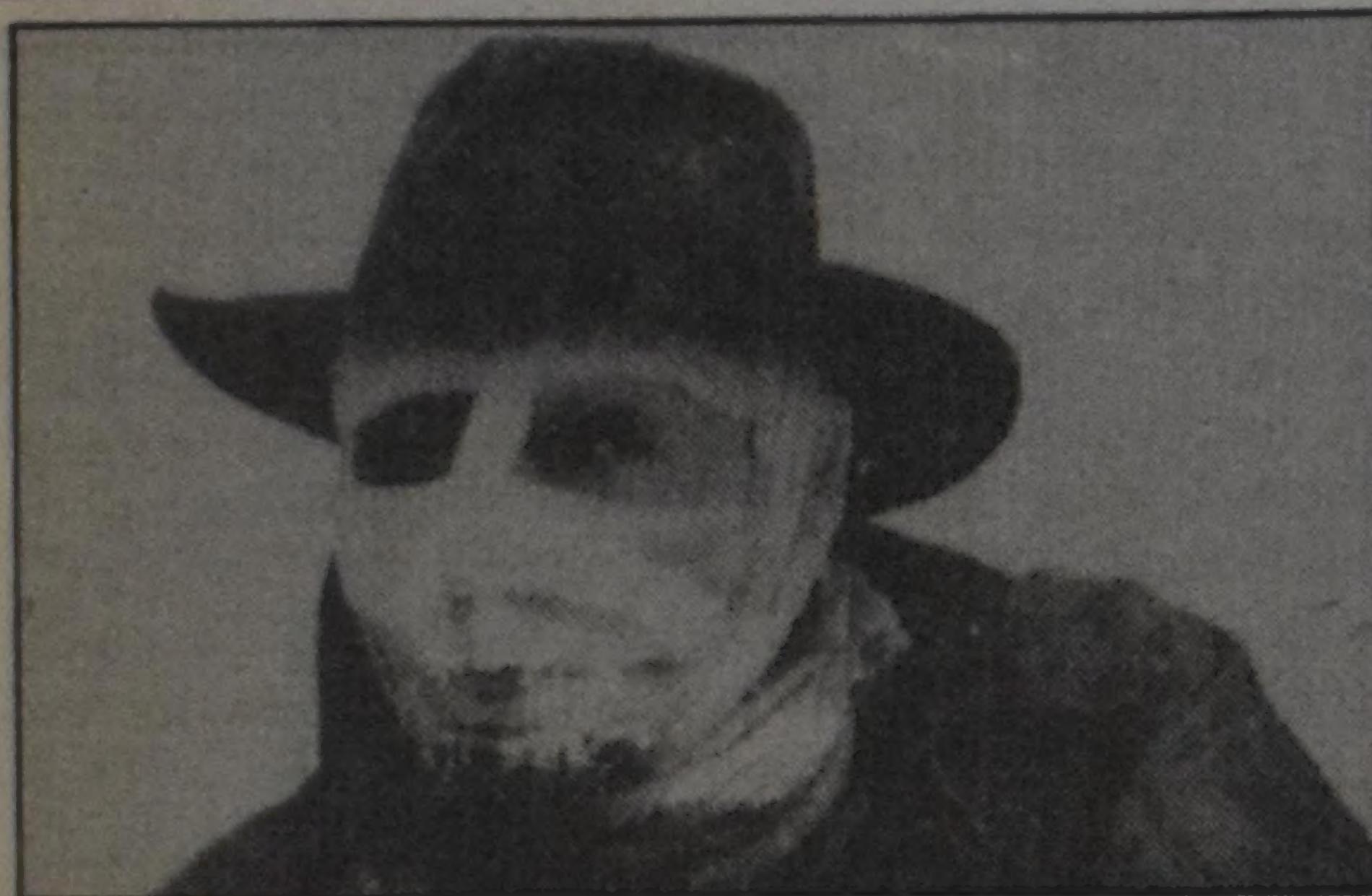
The 42-minute video explains how management for wildlife and other resources can be integrated with timber management principles that were developed by MNR in the 1970s and 1980s. The video shows how foresters and biologists, for example, can plan a timber harvest so that areas of forest are left to

provide travel corridors for moose.

In addition, it explains how diverse values, such as the protection of a bald eagle nest in one area, a patch of significant plant growth in another, and a particularly scenic view of forested hills from a popular fishing lake, can be combined in one comprehensive plan.

Cinema summaries

Marian Van Til



Darkman

Rated AA
Stars Liam Neeson, Frances McDormand, Colin Friels
Directed by Sam Raimi

Darkman successfully capitalizes on two film-world trends: the current popularity of darkly mysterious heroes like Batman and Dick Tracy; and the periodic tendency of filmwriters and directors to satirize earlier films or specific film genres.

As to the character, "Darkman" (Liam Neeson) is really a scientist named Peyton Westlake who has discovered a way to make synthetic skin. He has two problems, however. The first is that he hasn't yet figured out a way to prevent the skin from disintegrating after 99 minutes of exposure to light. The second — initially unrelated — is that his girlfriend has uncovered evidence of major corruption in the corporate offices where she works, has taken that evidence (a memo) home with her and it inadvertently ends up in Westlake's lab.

When thugs hired by the woman's boss come looking for it, they trash the lab, kill Westlake's assistant, beat and maim the scientist, then leave him to be further disfigured (and presumed dead) by the explosion which ensues when they torch the place.

'Who is Darkman?'

But Westlake — or rather, Darkman — rises from the ashes, literally and figuratively, sets up shop in an abandoned factory, and, donning synthetically molded facial replicas of his attackers, creates doubles of them which wreak havoc — and "justice" — on them. (There are the obligatory tense moments here and there when his skin masks start to melt after 99 minutes, returning him to his gruesome self.)

If this all sounds like some perfectly asinine, second-class movie, it is — a B movie, that is. But director Sam Raimi has managed to make an old-fashioned horror movie that avoids being totally ridiculous while it humorously and adeptly satirizes not only that genre, but various other movies.

Darkman is a horror film in the classic sense: it takes its cue from the shadowy 19th century stories which created mostly psychological horror rather than the gore, guts and demons stuff that so many North American adolescents seem to have been weaned on. There is, however, also some tongue-in-cheek reference to that genre of horror, which, if taken literally, isn't particularly pleasant.

There are visual references to and verbal echoings of stories and film classics such as *Frankenstein*, *The Hunchback of Notre Dame*, *Dr. Jekyll and Mr. Hyde* and *The Shadow*, all set to a deliberately overblown musical score. The more old "horror" movies you're familiar with, the funnier *Darkman* is.

Director Sam Raimi (who was also one of the movie's five screenwriters) handles those references in a way which satirizes not only those movies, but his own film. That aura of laughing-at-itself is essential if a film like this is going to work; and it generally does.

Needless to say, this is not earth-changing, soul-searching cinema. It's a clever, inside jab at a segment of the movie industry by "out-B-ing" the B movies, past and present.

Fighting with humour

MIAMI, Fla. (EP) — The hit parody album of the year may be a Yiddish take-off on the controversial 2 Live Crew's album *As Nasty As They Wanna Be*.

The parody album, titled *As Kosher As They Wanna Be*,

comes from 2 Live Jews, the brainchild of Eric Lambert, 27, and Joe Stone, 25, who portray 83-year-old Jewish men who were kibitzing in rhyme before it was known as rap.

The first single off the album, with a sound

reminiscent of the 2 Live Crew's song "Me So Horny," is called "Oy! It's So Humid."

The group 2 Live Crew has been the target of a successful obscenity prosecution in Florida.

Ironic twist

NEW YORK, N.Y. (EP) — The Anti-Defamation League (ADL) of B'nai B'rith, a Jewish organization, has been called to account for a letter criticizing Christians. The

letter sought help to oppose "fundamentalists" who "promote and impose their brand of religion" on high-school students. Doug Burleigh, president of the

Colorado-based Young Life ministry, wrote to the ADL to protest. Young Life was the only Christian group named in the ADL letter.

small talk

Alice Los



Admitting a 'regrettable character flaw'

I do not like gardening very much. It pains me to admit this because so often this seems to be thought of as a regrettable flaw of character.

Consider my position in a family that waxes lyrical over a seed catalogue or eagerly compares the size and succulence of their respective homegrown tomatoes. I feel left out. I don't speak their language. What do I know about potato beetles or the hazards of a night frost in early June? Nor do I know the best time to sow carrots or cucumber or snowpeas.

Not that I care much either. I can find out from a well-stocked produce department in any supermarket what's in or out of season at any given time. Quality and price will tell me. I suppose it's that indifferent attitude rather than my ignorance which marks me as an alien in the company of gardeners.

I sometimes wonder about these adverse feelings on my part. Is it because hoeing a garden or weeding a flowerbed is too much like work? Perhaps. Is it because I can think of other satisfying things to do? Probably. But, few things are considered as virtuous a hobby as is tilling the soil. Mind you, when it's done for a living it becomes a less glamorous pastime in the eye of many a beholder! People are often so inconsistent. A professor who grows spinach or cultivates mushrooms in his spare time is

found to be so much more interesting than the potato-grower or the farmer who plants corn with which to feed his or her cattle.

Meanwhile, even if I don't like gardening myself I rejoice in the sight of a freshly manicured lawn, of flowers and shrubs well-cared for and of the evening sun casting a last glance over a patch of lush vegetables. I thrive on the smell of new hay and I like to watch a field of corn grow and mature across the road from my house.

And that's not all. I talk to the plants in my window sill and often they answer with a profusion of flowers or shiny green leaves. Nature can be loved and embraced in diverse manners. Therefore I salute all tenders of gardens and stewards of the land. It's such an appropriate term — "stewards of the land" — and I think that any grower or farmer who considers him- or herself to be just that must know and probably enjoy what he or she is doing.

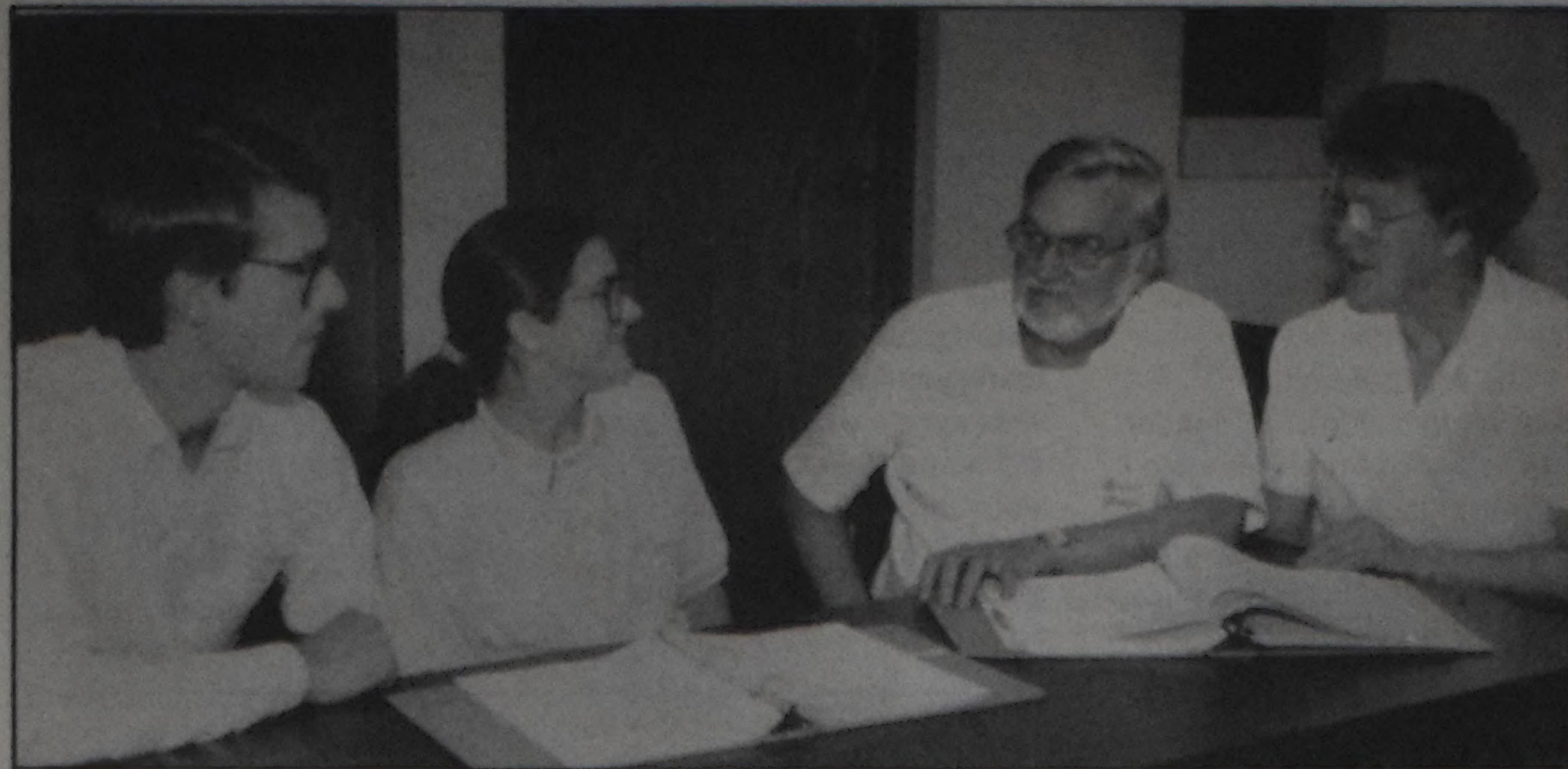
And now, even if I haven't lifted a finger to cause them to appear, I must go out into the backyard to pick a bowl of beautiful green beans for supper!

Alice Los lives in Inkerman, Ont., where others spend time tending her garden.

Church

Marian Van Til, page editor

Christian Reformed Church sends teachers to Hungarian academy



Jon and Janet Geerlings (l.), along with Sam and Elsie Greydanus, left for Sarospatak last week.

GRAND RAPIDS, Mich. (CRWM) — With the fall of the Iron Curtain, Christian schools throughout Europe are experiencing greater freedom for the first time since communist governments came to power in the '40s.

Responding to an invitation from one such school, Christian Reformed World Missions is sending two couples — four teachers — to the Sarospatak Academy in Sarospatak, Hungary.

Sam and Elsie Greydanus, who retired from their teaching jobs at Calvin College in Grand Rapids, Mich., in 1981, and Jon and Janet Geerlings, 1983 Calvin College graduates who have taught for the past seven years at the Westminster

Christian Academy in St. Louis, Missouri, left for Sarospatak on August 26 and will begin teaching in a few weeks. Sam and Jon will both teach history, Elsie will teach math, and Janet will teach French and German language classes.

The Reformed tradition in Hungary dates back many centuries. In 800 A.D. the Magyar people settled in the Danube River basin. They converted to Roman Catholicism around 1000 A.D. under the Roman Empire. But in the 16th century whole parishes and towns embraced the teachings of John Calvin and the Reformation, and by 1600 nearly all of the Magyars had become Protestants.

Today there remain millions of Reformed Christians throughout Europe, including about two million who claim membership in the Reformed Church of Hungary.

Founded in 1531

It was in Sarospatak, a city in the extreme northeast corner of Hungary in what used to be the independent state of Transylvania, that the Magyars established their own school in 1531 — the second Protestant school to be founded in Europe. John Amos Comenius, known to many as the "most famous educator of all time," taught at the school around 1650 and helped establish its fine academic reputation, which has stood for

centuries.

The Sarospatak Academy has had its share of persecution, however. During the counter-Reformation a group of the school's ministers was kidnapped and sold as Spanish galley slaves. The Edict of Toleration in 1781 allowed the school to return to regular operation. More recently the academy was a victim of Nazi invasions in 1944, and later became restricted under the Iron Curtain which followed World War II. In 1951, after the new communist government nationalized more than 1,300 Christian schools in the country, the prestigious Sarospatak Academy was relegated to local high school status. In July of 1990 the new pluralist government of Hungary returned the school to its rightful owner, the Reformed Church.

Sense of privilege

"We have a real sense of privilege and also of curiosity to be teaching at Sarospatak at this time," says Janet Geerlings. "We wonder what academic changes have been made."

"For 40 years the school has been controlled by the communist government so there's a lot of Marxist curriculum," adds Sam Greydanus. "It will be confusing at first because part of our responsibility is to pick

the curriculum textbooks."

The four teachers all expect that they will be able to offer a Christ-centred approach to learning in their classrooms, even though some students will be subsidized in part by the government.

"The government is actually encouraging a moral education through religion," Jon explains. "There is a lot of alcoholism and immoral behaviour that has increased in the last four decades. So there's a significant change in their attitude about Christian education."

By 1991 the school hopes to re-open its teachers college and seminary as well as to begin training local Christian teachers who will eventually become the school's new faculty. Until then North American missionaries are grateful for the opportunity to serve in rebuilding the tradition of Christian education in Hungary.

"There's an 88-year-old minister in Hungary right now whose prime concern is the covenant youth who have been neglected in the past 40 years," says Elsie, whose father was active in 1956 relocating Hungarian immigrants to the United States. "It's so exciting for me to be a part of that and share this concern."

[For more background see C.C.'s April 27, 1990, feature on the Sarospatak Academy.]

Scientist finds widespread Soviet interest in occult and other religions

MOSCOW, U.S.S.R. (EP) — On a recent lecture series in the Soviet Union, Southern California scientist Dr. Hugh Ross said he was surprised to find widespread practice of occult religions and psychic experimentation on the part of the Soviet Union's most distinguished scientists, according to a report by Thomas Steele.

Ross, an astro-physicist who

holds a PhD in astronomy from the University of Toronto, heads "Reasons to Believe," a Pasadena-based scientific think tank which conducts research and produces materials in the field of Science and Christian faith. Ross said that while in the Soviet Union he was asked repeatedly to lecture on "The Role of God in the Universe," and that he also discovered that

major efforts are underway by theoretical physicists in the Soviet Union to test and measure paranormal (occult) phenomena. Ross said he attributes the interest in the supernatural to a deep thirst for God in a nation where positive discussions about God were, until recently, officially forbidden.

God does exist

"I have to admit," Ross said, "that the level of interest in the paranormal, and cult/occult subjects, including astrology, poltergeists, and witchcraft, came as a great surprise to me. At their request I ended up lecturing extensively on extraterrestrial intelligence,

UFOs and humanity's place in the cosmos."

Ross's Soviet lecture series was sponsored by the Ukrainian arm of The World Lab, an international scientific organization with headquarters in Lausanne, Switzerland. He gave more than 16 lectures in such places as Gorky Club, Society of Knowledge, The Scientists Club, and the Ukrainian Agricultural Academy.

While speaking at the Institute for Building and Construction, Ross spoke on UFOs and the new scientific proofs for the God of the Bible. "None of the scientists expressed any objection to my conclusion that science now

proves the existence of the God of the Bible," Ross said. Sponsors there advised him that virtually every important communist leader in Kiev was in attendance. Afterward, Ross said he and other scientists "talked about such issues as the extra-dimensionality of God, design and the anthropic principle, why God is not created, and how he can respond to each of us individually and simultaneously."

At the conclusion of his lecture series, Ross said he spoke with World Lab leaders and believes that in the future joint research and continued lectureships may be arranged.

Christian writers' conference draws scribes from across Canada

MARKHAM, Ont. (EFC) — Some 200 professional and would-be writers are expected to gather in November for the seventh annual "God Uses Ink" Christian writers' conference sponsored by *Faith Today* magazine.

Alberta writer Maxine Hancock, author of the popular *Living On Less and Liking It More*, will be the featured speaker. The author

of six books, Hancock is recognized internationally as an inspirational, informative writer and speaker.

Hancock is one of a faculty of 18 professional writers and publishers who will teach workshops for novice, intermediate and advanced writers. The seminars will cover a wide range of topics, including: "Unleashing your Creativity," "Ethics in

Journalism," "The Process of Book Publishing," "Writing Compelling Narratives," "Fiction Techniques," "Cracking the Trade Magazine Market" and others.

The conference will be held Nov. 8-10, 1990, on the campus of Ontario Bible College in Toronto. Registration is \$125, which includes meals. For a free brochure, contact *Faith Today* at (416) 479-5885.

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If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on all subscriptions started or renewed after December 31, 1990. This means that subscriptions will be GST-free for the duration of this year!

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Evangelical Christians polled on male and female roles

CAROL STREAM, Ill. (EP) — More than nine out of 10 evangelical Christians, both male and female, accept in principle the idea that spouses should equally shoulder parenting and household tasks when both work outside the home. But in practice, only moderate shifting of household responsibilities occurs when the wife works full-time, and working wives are frequently required to do double duty, according to a study by *Christianity Today*.

The finding was reported in "Adam and Eve in America," an article by Jack and Judith Balswick of Fuller Seminary. Their article was based on a detailed, 50-page survey report by the corporate research department of Christianity Today Inc.

Many of those questioned were concerned about how

effective working women with young children are as mothers and as employees. An equal number of readers approve and disapprove of women who have young children and work outside the home. Males, however, were much more likely to agree that "working women with young children are less effective as mothers."

Male (90 per cent) and female (86 per cent) respondents agree that "there is a lot of confusion about male and female roles in the Christian world today. " However, only 20 per cent said "the issue of gender roles has caused strife in the church I attend."

The most debated issue involving gender roles was the place of women in the church. Less than 20 per cent of those questioned would prohibit women from teaching adult

men and women, while about 40 per cent would restrict women from being elders or being ordained. Over a third of those questioned believe the position of deacon should be held only by men.

On the question of male leadership, 47 per cent of males and 51 per cent of females strongly agree with the statement, "The Bible affirms the principle of male headship in the family." In response to the statement, "The husband holds ultimate responsibility for all major decisions in the family and home," 59 per cent of females "strongly agree" or "agree," while 62 per cent of males "strongly agree" or "agree."

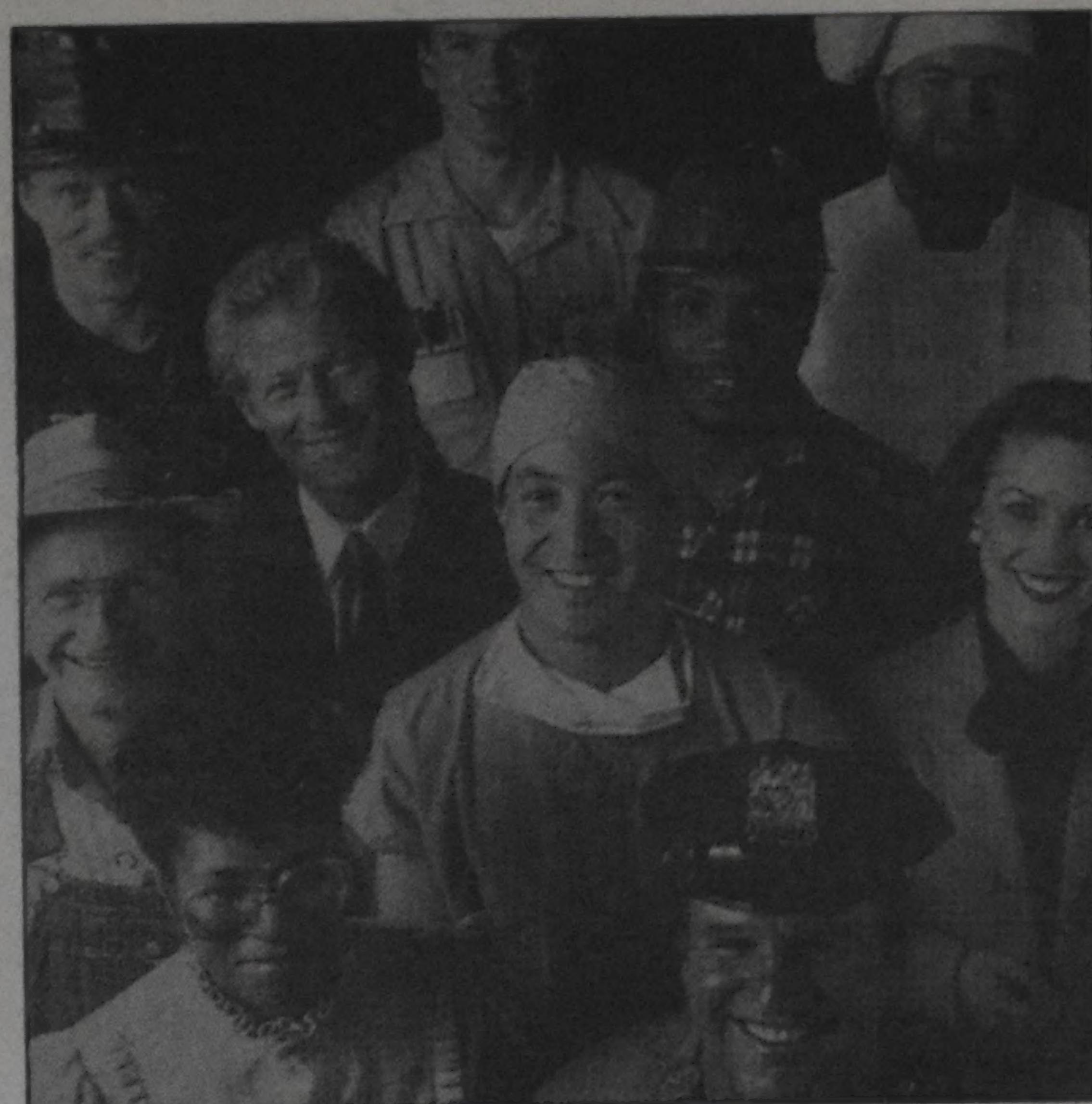


Photo: C.C. files

"An equal number of readers approve and disapprove of women who have young children and work outside the home."

Southern Baptist Press Association explores idea of new press service

NASHVILLE, Tenn. (EP) — The Southern Baptist Press Association (SBPA) has endorsed the "concept" of a new press service to ensure a free flow of Baptist news and information, according to a story in the *Baptist Standard*.

The SBPA endorsed the establishment of "Associated Baptist Press" in a special meeting July 17, shortly after the Southern Baptist

Convention (SBC) executive committee fired Baptist press director Alvin C. Shackleford and news editor Dan B. Martin.

The proposed news service would be in full operation by mid-September. Attorney Jeffrey Mobley, legal counsel for the proposed news service, said the new organization is necessary because of "the continued harassment of Baptist Press" and because of

statements by executive committee members "which suggest their intention to install a publicity arm to report information which is favourable to a single political agenda."

The service will be offered to state Baptist newspapers on a subscription basis.

SBC executive committee president Harold C. Bennett said Baptist Press will

continue. In an interview with the *Baptist and Reflector*, news journal of the Tennessee Baptist Convention, Bennett said he "is working with the staff to keep BP flowing."

Parties involved in the firing of Shackleford and Martin have declined to comment on the reason for the pair's dismissal, but it is believed to be linked to the ongoing feud between "moderates" and

conservatives in the Southern Baptist Convention. A story written by Shackleford and Martin about their own dismissal said they had come under increasing fire from the "new conservative majority" in the denomination. Conservatives have led the Southern Baptist Convention for more than a decade.

International theologians discuss Christianity's relation to other religions

WHEATON, Ill. (WEF) — Eighty evangelical theologians gathered from 21 countries grappled with issues of religious pluralism and social justice at a five-day consultation held at Wheaton College this summer.

The participants agreed that concerns about the relationship between Christianity and other religions are likely to take on growing urgency over the next decade. With that in mind, the theological commission decided to devote its next consultation entirely to "the uniqueness of Christ and

religious pluralism." This will be held in Indonesia in June 1992, prior to the WEF General Assembly.

Dr. Paul Schrottenboer, convenor of the commission's Study Unit on Ecumenical Issues, reported that Vatican representatives have asked to confer with the unit about the 1986 WEF statement it drafted, on the evangelical perspective on Roman Catholicism. This meeting, to interpret the document to the Vatican officials, has been set for October in Budapest, Hungary.

The theological commission's business session actions included: setting up task forces on New Age movement theology (to be co-ordinated by Dr. Gordon Lewis) and on Jewish evangelism (to be co-ordinated by Dr. Vernon Grounds) to function under the existing study unit on the theology of evangelization; and setting up a task force on Pastoral Counselling to function under the Study Unit on Pastoral Ministries.

Heresy charges withdrawn by Missouri Synod

ST. PAUL, Minn. (EP) — Charges of teaching false doctrine leveled against a Lutheran Church-Missouri Synod teacher have been withdrawn, the head of the denomination's Minnesota South District has announced.

The Rev. Daniel Bruch, a sociology professor at Concordia College in St. Paul, had been accused of teaching false doctrine by three pastors, who believed Bruch's views on the role of women in the church

were not in keeping with church teaching.

The dispute began in 1988 after an article by Bruch appeared in the church's campus ministry magazine. The article examined the changing role of women and suggested that the church's position against ordination of women might be a sociological rather than theological issue. The article did not advocate ordination of women.

The pastors withdrew their

charges after a three-hour meeting with Bruch and the Rev. Ottmar Cloeter, the denomination's district president. Cloeter declined to discuss specifics of the conflict's resolution, but said, "As brothers in Christ, the complaint has been withdrawn and the case closed, which is good news."

Bruch believes that the decision to withdraw charges vindicates him, and is pleased to have the case closed.

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Short Story

My clean hands



Ron DeBoer

My mother once told me I had my grandfather's hands. I don't remember my grandfather's hands very well. My own hand was usually inside his when we walked — that's what grandfathers' hands were for — but I imagine them to be long and thick, the middle knuckle on each finger swollen wider than the rest of the finger, the creases in the loose skin of the joints like ploughed furrows, the blue veins on the back of his hand like confluences in back-of-the-farm creek patterns. At least that's what my hands look like when I flatten them out on my leg and examine them, hoping to discover some sort of lifeline into the past.

But somehow my hands are different. When I walked with my grandfather down the two-track laneway leading into the bush on the back of his farm, I felt secure and protected. His hands were strong and hard — farmer's hands — and even though he limped slightly and the age spots on his forehead shone through his weathered skin, there wasn't a man-eating tiger or poisonous snake that could get me while my grandfather gripped my hand.

During summer vacation, my mother sent me to my grandparents' farm for six weeks. My mother and I lived in Toronto and I suppose she couldn't afford to send me to summer camp where most parents sent their kids in July and August.

But I didn't mind. I loved going to the farm — the sweet smell of hay in June, the clean, fresh dew on the trees and grass at dawn, even the rich stink of manure as it drifted across the fields on sultry evenings.

My grandfather pointed all of these things out to me on our daily excursions to the back of the farm. On mornings after a rain, he would dance down the laneway, instructing me to do the same to avoid stepping on the fat dew worms which slinked along the damp earth. When we passed the creek, he would take his brown jack-knife out of his shirt pocket and cut eight or 10 cat-tails down. He did this every week and put them in a green vase which stayed on the kitchen table even while we ate supper. My grandfather liked to stay close to nature wherever he was.

One day, we were making our way through the bush when my grandfather noticed a cocoon on the side of a tree. He examined it closely then turned to me and smiled. "Someday,

that little piece of cotton will turn into a big orange Monarch butterfly that will make these woods even more beautiful than they are already."

"When?" I asked, fascinated that this little piece of fleece no longer than my small finger would magically turn into an actual living being.

"Maybe tomorrow. Maybe next week. Whenever it's ready. Some caterpillar has gone to great efforts to go this far, and someday soon we'll be blessed with a beautiful Monarch," said my grandfather before going into great detail on the metamorphosis of a caterpillar. As a five year old, I had a difficult time understanding what he was talking about, but he spoke with such awe that I was fascinated with his excitement.

A few days later, we checked on the progress of our cocoon and found that the butterfly was half-way out. It appeared the little creature didn't have the strength to continue its rebirth into the world and would be stuck within its cocoon forever.

"Let's cut it, Grandpa," I said reaching for his pocket knife. "I feel sorry for him."

"Can't do that," my grandfather said. "Got to let nature take its course. He'll get out on his own. We shouldn't interfere."

But I couldn't bear to see a little creature which was supposed to become a beautiful Monarch butterfly suffer.

"But what if he doesn't live? That'd be just like killing it."

My grandfather pulled me closer to the cocoon. "See those little things? They're his wings. Think he can fly with those little things?"

I shrugged.

"Of course he couldn't. Be like trying to walk without legs. Those wings will get bigger and stronger as he struggles to get out of the cocoon. That's how he develops them. If we cut the cocoon, his wings would stay that size, and we wouldn't be helping it, would we? Sometimes you gotta let nature run its course."

My grandfather was right, of course. The following week, with cat-tails in hand, we found the tree which once was home to a butterfly. A single strand of cocoon blew from the bark, and I knew that out there somewhere was a Monarch which owed its life to my grandfather.

On our walk back from that tree, my grandfather grew unusually quiet. He seemed

deep in thought and had even forgotten to put a blade of hay between his teeth. "Let's go see how the crops are doing," he said finally, and he held down a barbed wire fence so that I could climb over; then he cut a path through the tall grass until we got to the corn field. The corn plants came up to my knees, and I didn't believe my grandfather when he told me that in two months those same stalks would be over his head.

We stood there for a long time, looking over the field and the grass along the outside edges. From where we were standing, we could see clear across four fields to the next farm over. Then my grandfather squatted down and took a handful of dirt, crumbling it into fine particles, and dropping it back onto the ground. He repeated this process over and over.

"Someday the land will be yours," he said. "And you'll have to take care of it. Will you do that, Johnny? He stopped crumbling the dirt for a few seconds and just stared at me, his eyes blinking in the breeze. "Will you do that?"

I nodded and picked up some dirt from the ground and squeezed it between my fingers. My grandfather smiled, and we picked up the cat-tails and walked back to the house.

The summers at my grandparents' farm came and went. I had come to the age where I felt I could make my own decisions, and I had decided I wanted to be a farmer. I was 12. My mother had given me a pump-action BB air rifle for my birthday, and I couldn't wait to get to the farm where I could use it.

My grandfather turned 80 that summer. He complained a lot about his sore legs and rarely did he move outside the yard anymore. He had been renting the land out to a neighbour for a couple of years already by then, and I spent a lot of time imagining myself taking over the farm someday.

I spent the first few days in the backyard with my grandfather showing him how my gun worked. My grandmother didn't like it one bit that we were shooting out into the open, but my grandfather assured her it was perfectly safe and that the BBs wouldn't travel far enough to hit a neighbour. We shot at old paint cans at first, and eventually our targets got smaller as we practised. My grandfather even managed to sneak three spools of thread out of my grandmother's

sewing basket as the next stage of targets in our make-shift gallery. He told me he'd buy her three new ones in town that afternoon.

The spools weren't much of a challenge for us, and my grandfather suggested we shoot at match sticks next. He said he once heard of a cowboy who could light three matches in a row shooting from the hip. As he demonstrated, drawing an invisible gun from its holster, I noticed a butterfly settling on the eaves trough on the corner of the house. Excited, I pointed my air rifle at it and yelled, "Bang!"

"Put that gun down," said my grandfather, and I suddenly remembered he had a soft spot for butterflies. "Never shoot at an innocent thing like that—never." He shook his finger at me, and I became embarrassed. "That butterfly ever hurt you?"

I shook my head, hurt. My grandfather had never yelled at me before.

That afternoon I got bored. My grandfather had gone to the doctor's for a check-up and had been gone a long time, and my grandmother was busy in the kitchen making strawberry jam.

The butterfly had sparked a whole new world for me, and it occurred to me I had not been to the bush yet that summer. I took my gun and a pocketful of BBs and set out down the laneway. I was aware of the intricacies of nature now—perhaps I had inherited my grandfather's eye for detail—but something bothered me while I walked. At first, I thought it was probably the fact I was walking alone; my grandfather always accompanied me down this laneway. I hadn't held my grandfather's hand in years, but I felt as if being held wouldn't be so bad right then.

The BBs rattled back and forth in the barrel of my air rifle as I walked, and this disturbed me, too. Finally, I saw down on a rock and cradled the gun in my arms. I cocked it and aimed at a rotted fence post across the laneway. Splinters exploded; I cocked it again. I aimed at a leaf on an apple tree but missed because it blew around too much. I shot at it again, eager at this new challenge, but it wasn't until my fourteenth shot that I got it.

I got up off the rock and walked further down the laneway. The bush seemed quieter, and I thought maybe all the animals knew there was a gun nearby. Suddenly, a robin

landed on a maple branch not 15 feet in front of me. I stopped cold. Something shot through my stomach but I wasn't sure whether it was fear or excitement. I slowly raised the rifle to my shoulder, aimed, and pulled the trigger.

Nothing happened. I had forgotten to cock it. I watched the robin for a few more seconds, expecting it to fly away and amazed at my second chance when it didn't.

I raised the gun again and found the bird in my sights. Its feathers were ruffling in the breeze, and I had to hold the gun steady for accuracy. I pulled the trigger. There was a pause between the bang of the release and the muffled thud of contact when I wished I had waited for my grandfather to come. The bird fell straight down off the branch and flopped wildly on the dirt track of the laneway. I froze, dropping my air rifle, as if to show the bird I had nothing to do with the weapon that had wounded it. I tried to move toward the bird but found I was unable to. I couldn't look at it. It had stopped writhing and was lying on its side, shivering in the summer breeze.

I turned around, grabbed my gun, and sprinted back up the laneway. I hadn't gone 20 yards when I stopped again. There, leaning against a tree, was my grandfather, a brown strand of hay between his teeth. He looked wounded. In that fleeting second that our eyes met, I remembered him squatting down and crumpling the dirt between his fingers. Ashamed, all I could do was stand there. I knew my hands could never be clean again until I had proven to him that I loved the land as much as he did. And even then, I think I realized how little hope I had of doing that.

He turned around and slowly made his way in the direction of the house. I stood there, watching him, the BBs rattling against the metal barrel of my air rifle as the wind blew it against my leg. It was the loneliest sound I had ever heard.

Two weeks ago, I was walking down Spadina on my way home from work when I noticed a mob of people holding signs and chanting in front of Toronto's largest fur outlets, protesting the production of clothes made from the hides and fur of animals. I crossed the street and quickly walked past to avoid the scene. As I passed the group, I thought about the

butterfly and the dirt left in the creases of my grandfather's hands when we left the field that day. I imagined him looking down on me as I hustled past the protest on Spadina, a piece of hay dangling between his teeth, frowning at the furriers who strolled arrogantly out of the stores in ankle-length fox coats or sable-lined gloves. And, looking at me again, removing the hay from his mouth with those strong hands and turning his back and walking away.

Later that afternoon, after I had picked up my son from school, I decided to go for a ride in the country. My wife and I used to go for such rides almost every week, but in recent years our busy lives didn't allow the privilege. That day I felt the need.

As the paved highways stretching out of the city narrowed into bumpy gravel roads, the landscape changed. Buildings turned into forests; roadside signs into trees, concrete into grass.

"Do seagulls eat plastic bags?" My son's question jerked me out of my thoughts. He was staring out his window at high walls of dirt. Hundreds of seagulls squealed, hovering over the garbage that littered the top of the dirt-walls.

"No, they're just after what's inside the bags—the food," I said.

"Well, what happens to all those bags?"

"They just rot away, I guess."

My son stared out the window for a few more seconds. "My teacher says they take zillions of years to go away and they wreck the trees and flowers and stuff. Is that true?"

"She's right, son," I said.

"Well, why don't we put all that stuff on a rocket and blast it to the moon?"

I smiled at my son. Maybe someday he would devise a plan to transport all of the earth's pollutions into space. I looked at his hands and put mine inside them. They had the same shape, the same lines and bends that my grandfather's had. But my hand was clean. There was no trace of dirt in its creases or under the fingernails, and suddenly I felt ashamed that my son's hands would grow to be the same as mine.

As we passed the dump and drove down the narrow dirt roads into greener country, I noticed that the ditches were filled with litter: soup cans, milk bags, Coke bottles, soggy filters with coffee grounds in

them, egg cartons. My son looked at me.

"Some of it blows off the dump," I said, "but some of it belongs to people who just dump it here. Pretty ugly, eh?"

"Why doesn't someone clean it up?" he asked with the wide-eyed innocence only a child can get away with.

I shrugged, thinking of my grandfather again. I slowed the car down, eased it to the shoulder and stopped.

"What are you doing?" my son asked.

I sat there for a minute. Part of me wanted to throw the car in drive and head back to the city, but I had made a move—an unusually natural one—and I had to go through with it.

"We've got a job to do," I said, unhooking my seatbelt and sliding out of the car. I popped open the trunk. "Let's get rid of some of this junk."

"Gross. It's dirty," said my son, pulling his I-hate-chores face.

"Dirt never killed anyone. Now let's fill the trunk."

"But there's way too much. We'll never get it all in."

"Then we'll come back," I said, quickly. I was experiencing some form of redemption and I didn't want my 10-year-old son dampening it.

When we crammed all we could into the trunk, we closed it, got back into the car and turned back toward the dump.

We sat there together—the two of us—driving down a dusty road smelling like eggs and burnt rice, but I couldn't help smiling. My son must have thought I had gone crazy, but perhaps someday he would realize the significance of what I had done.

"Your great-grandfather would have been proud of what we just did," I said, pulling up to the steel gates of the disposal site. At that moment I felt reborn, as if I were emerging from a completely different world, one that had enclosed me for far too long.

I'm not sure whether this new feeling is something that will last. For my grandfather, the earth was a part of him—there was no transforming of some old self—and I can never be like that.

But something became very clear to me that day: my son was going to grow up caring. Maybe it's not possible, but I hope my son's grandchildren remember his hands just as I remember my grandfather's.

Environment

Christian school joins worldwide acid rain study



Collecting a rain sample.

Rick Esselink

AGASSIZ, B.C. — Students in the Grade 5/6/7 class of Agassiz Christian School studied acid rain for six weeks last spring, along with students from 509 schools in nine countries. They were selected by the Ministry of Education in B.C. to participate in a pilot project with the "National Geographic Kids Network on ACID RAIN."

The students made collectors for rainwater, took water samples and measured its acidity during a three-week period. They were part of a team of schools, called Lynx 3, in 11 U.S. states ranging from Hawaii and Texas to Virginia and Maine. The schools communicated with each other and with the master computer in Washington, D.C., via Apple II computers, with

messages travelling by telephone modem. The B.C. school was the only member of Lynx 3 that was outside the U.S.

The rain samples the class took ranged in acidity between 5.4 and 6.0 on the pH scale, on which 7.0 is neutral and lower numbers represent strong acidity. Most scientists define acid rain as having a pH value lower than 5.7.

The students discussed why there was acid rain in their small, rural, non-industrialized community. They discovered that the community is affected by the factories, industry and air pollution of the Fraser Valley and Vancouver.

Data from other schools worldwide showed that rain in Africa was more acidic than expected, mostly due to the burning of vegetation which produces nitric acid. European air was most acidic in central Europe, with pH readings in Moscow in the range of 5.0 to 5.5 due to factory pollution. Schools east of the Mississippi found less acidity than expected, though one school measured a sample at 4.0.

It became vividly clear to the

students that acid rain is a worldwide problem. They discussed what God's people can do to solve the problem. They found that there are no easy solutions. For example, if a coal mine is shut down because the burning of the coal produces too much sulfur dioxide, Mr. A. may lose his job in the mines. A local factory may need to close down or install expensive scrubbers to remove pollution from its

smokestacks.

The project was creative, experimental and interdisciplinary. Students saw how we must be caretakers of God's creation, responsible for maintaining harmony among living and non-living things and their environment. The school welcomed the project as a way of teaching students to become responsible citizens and stewards of our beautiful country.



Photo: Rick Esselink

Students transmit their results to Lynx 3 by word processor.

Public pressure leads to creation of Vancouver Island wilderness park

Alyn Edwards

(Canadian Scene) — British Columbia's newest park was created by the provincial government to protect North America's tallest stand of Sitka spruce trees. The trees are located in the Carmanah Valley near the rugged west coast of Vancouver Island. At 6,665 hectares, the Carmanah stretches inland from the existing Pacific Rim National Park. The giant Sitka spruce trees are up to 500 years old. The tallest spruce, known as the Carmanah Giant, has a circumference of 958 centimetres and a height of 95 metres.

MacMillan Bloedel, the forest company with the timber harvesting rights to log the

Carmanah Valley, announced logging plans which would have levelled the valuable stand of Sitka spruce. Local environmentalists moved swiftly to gather support and prevent the logging of the area containing the giant trees.

Partial victory

The forest company responded by agreeing to create a 538-hectare preserve around the stand of Sitka spruce trees. But the quest to preserve the trees grew into determination to save the entire Carmanah Valley from logging. Soon there were 35 environmental and community groups involved including the well-respected Western Canada Wilderness Committee.

In April, British Columbia Forests Minister Claude Richmond announced the public interest groups had won a partial victory. The lower half of the Carmanah Valley would become a provincial park. Timber harvesting will only take place in the upper half of the valley once additional technical studies ensure there will be no detrimental impact on the unique values of the proposed park. This will take

place under scrutiny from a public advisory group.

"The issue is balance," Richmond says. "We must ensure that harvesting does not threaten the old growth spruce environment and we must also recognize the region's economic needs."

From now on, the Carmanah will be a Class A provincial park and no timber or mineral resource extraction will be allowed in the area.

But the fight over the Carmanah Valley is far from over. "We won't stop until the entire valley is safe from logging," says Wilderness Committee director Paul George. "We take the position that it is an integrated ecosystem and the survival of the giant Sitkas depends on the existence of the whole valley, not just half."

Lake Erie is recuperating

Marcus Van Steen

(Canadian Scene) — Twenty years ago Lake Erie, one of the five Great Lakes, was all but dead. Seventy of its public beaches were closed because of toxic pollutants. A type of algae, called *cladophora*, grew unchecked, and rotted in stinking masses along Erie's shores. The proliferation of the algae robbed the lake of its oxygen and that, along with the toxins, killed off the fish, destroying a once-profitable

fishing industry.

The lake's dramatic comeback started with an agreement between Canada and the United States in 1972. The two nations provided funds to build sewage disposal plants and stop the dumping of toxic wastes in the lake. They also agreed to monitor industrial activities in the region to ensure that the clean-up regulations were being observed.

Bacteria still a problem

Dramatic improvements were in evidence during the past summer. It looks now as if only four beaches will remain closed this summer. Most of the sewage produced within the region now undergoes treatment and sewage overflows have been stopped. Fish stock have been replenished, with some success. However, disease-causing

bacteria remain a problem, particularly in the shore-line marshes which drain into the lake.

Small marine life has returned to the lake and appears to be thriving, but fish stocks continue to be abnormally low. Canadian and American environmental scientists who are monitoring the recovery of the lake continue to be optimistic, but the Ohio Environmental Protection Agency believes that the next decade will be a crucial one in determining whether Erie will survive as a healthy lake.

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Peter & Marja
can be found
on page 15.

Religious quests in an age of materialism (4)

The New Age movement: anything but new

John Valk

Statistics tell us that our secular, materialistic society has successfully weakened Christianity. The orthodox beliefs of the Christian faith and its moral, ethical imperatives are apparently outdated. That is reflected in the fact that many today are only to be caught dead in a church. Few upscale types would profess to be "religious."

But our secular age has not successfully eradicated religion. Despite our thorough bathing in secularism, scientism, and the resultant demystification of the universe, we are as religious and spiritual as ever. Our religion may simply be expressed in different forms.

The latest spiritual rage (or fad) to captivate North America is the New Age movement. The irony is that this movement contains very little that is new, in spite of its claim to spiritual "enlightenment." That becomes abundantly clear when we apply the larger questions of who are we, what we want to be and what life means.

Understand New Age mythology

To get a grasp on the New Age way of thinking (and acting) we need to deal with its mythology. We Christians tend to avoid that term because it has implications for our own religion. But we do not need to fear it. A myth, correctly defined, is a narrative (true or otherwise) which expresses beliefs about humans, the world, and God or gods that are difficult to put into simple statements. Myths are not merely entertainment stories; they have culturally formative power.

The so-called "myths" of Christianity — creation accounts, history of Israel, good news of the gospel — which we regard as historically true have shaped the Western world at least since the Middle Ages. Today that isn't so.

Since the 19th century we have come to "believe" in science. Rather than regarding it simply as a method which gives us reliable information about the world around us, the myth of science shapes our thinking and being. Television advertising has successfully marketed this myth. We change our toothpaste brands because of the latest scientific discovery. We don't ask how and why the newest ingredient works, we simply believe it.

While the rationalism of science dealt a severe blow to Christianity, not many were comfortable with a complete secularism. Thus, rationalism was incorporated into other religious forms. The Theosophical Society, Unitarian Church, and Christian Science are some of the well-known varieties. Eastern religions also became popular in the West because they seemed more palatable to the rational mind.

The New Age movement, more than anything else however, has become the latest cultural revolt against secularism. While the message of Christianity appears outdated (sometimes a result of inactive and lukewarm Christians) the New Age message is being boomed from the present-day mountain tops of radio, television and print media. It has become the umbrella under which an eclectic rag-bag of spiritual forms, old and new, have clustered. Its mythology is having a tremendous cultural impact, especially on upscale North America.

Total depravity hard to sell

Since the '60s we have become comfortable with the idea that "I'm OK, you're OK." This message is considerably more "upbeat" to the yuppie mentality than the notion of "totally corrupt" human nature deserving of the full wrath and judgment of God. The latter, too negative and psychologically traumatic, tends to produce a poor self-image, paralyse into inactivity and is, as a result, difficult to market.

Central to New Age is optimism: in the human potential and thus, indirectly, in the world itself. That hope comes from a belief that a new age has dawned: the Age of Aquarius. While more popular a decade or two ago (due largely to the musical *Hair*) the theory of the Age of Aquarius still maintains a formative influence.

According to Aquarians there exist "star ages." For the past 2000 years or so, Earth has been influenced by the sign of Pisces, the fish. This sign is also identified with Christianity, for the symbol of the fish was adopted by the early church. The Piscean Age, a "watery one," undervalued occult knowledge and power and hence downplayed the human potential. The new Aquarian Age, however, is to restore this, and thus promises to be one of humanism, brother- and sisterhood and occult happenings.

Much of this thinking became popular when actress Shirley MacLaine went *Out on a*

Limb, her first book espousing a worldview radically different from Christianity. The creed of the New Age, in essence, states that there is no death, humans are God, and knowledge of self is salvation and power. All suffering, poverty, death and destruction is a result of low esteem, a poor self-image and a failure to tap our human potential.

Channelling is where it's at

Since MacLaine went "public," many other media types, celebrities, entrepreneurs, academics, even homemakers, have proclaimed this new worldview. Their message is basically the same: uncover the hidden powers and potential of the human personality to attain transcendence, blissful sex, world peace, a perfect body and financial success. This can be done through inner healing, eating right, meditation, yoga and, above all, listening to the spiritual "entities."

This newest spiritual buzz word has to do with tapping into the occult spirits whose only desire is to dispense their philosophy of life to humanity. The best known spirits are Basher, an extra-terrestrial; Mafu, highly evolved from the seventh dimension; Ramtha, a 35,000-year-old master, former barbarian warrior, Hindu god, and now beyond deity itself; and Lazaris, a being without a past portfolio. These "entities" can temporarily assume control of a person, rendering him or her trance-like. People who subject themselves to such entrancement are called "channels."

Channelled books are hot-selling items in the burgeoning occult and metaphysical market. There are even some do-it-yourself guides for the "stay-at-home" types. Those unable, or without adequate time, to develop channelling skills, can enrol in weekend seminars, "consult" Lazarus by phone, or listen to audio- and videotapes. All of this, of course, does not come cheap. "Lazarus," not beyond entrepreneurship, charges \$93 per hour for a private consultation.

Confronting the New Age

It would not do us well to dismiss New Age out of hand. The basic humanism that underlies much of its thinking has had much positive value. Concern for the environment, human rights and freedom, and the need to find meaning and purpose in life are all areas in which Christians do not have

Continued on page 14 ...



Actress Shirley MacLaine: author of several books explaining her New Age experiences. She is perhaps the movement's best-known adherent.

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New Age a response to society's spiritual vacuum

... continued from page 13. an unblemished record. Since the truth of God can also be found outside mainstream Christianity, we would do well to at least listen.

The emphasis on meditation, important to New Age, ought also not to be regarded by Christians as merely adapting to supposedly Eastern techniques. If meditation seems new, it is only because Christians have lost touch with their own rich spiritual and contemplative heritage.

The technique of "inner healing," practised by many New Agers, ought also not to be dismissed. As an attempt to deal with past traumas resulting from abuses of various kinds (sexual, physical, psychological), it would be a

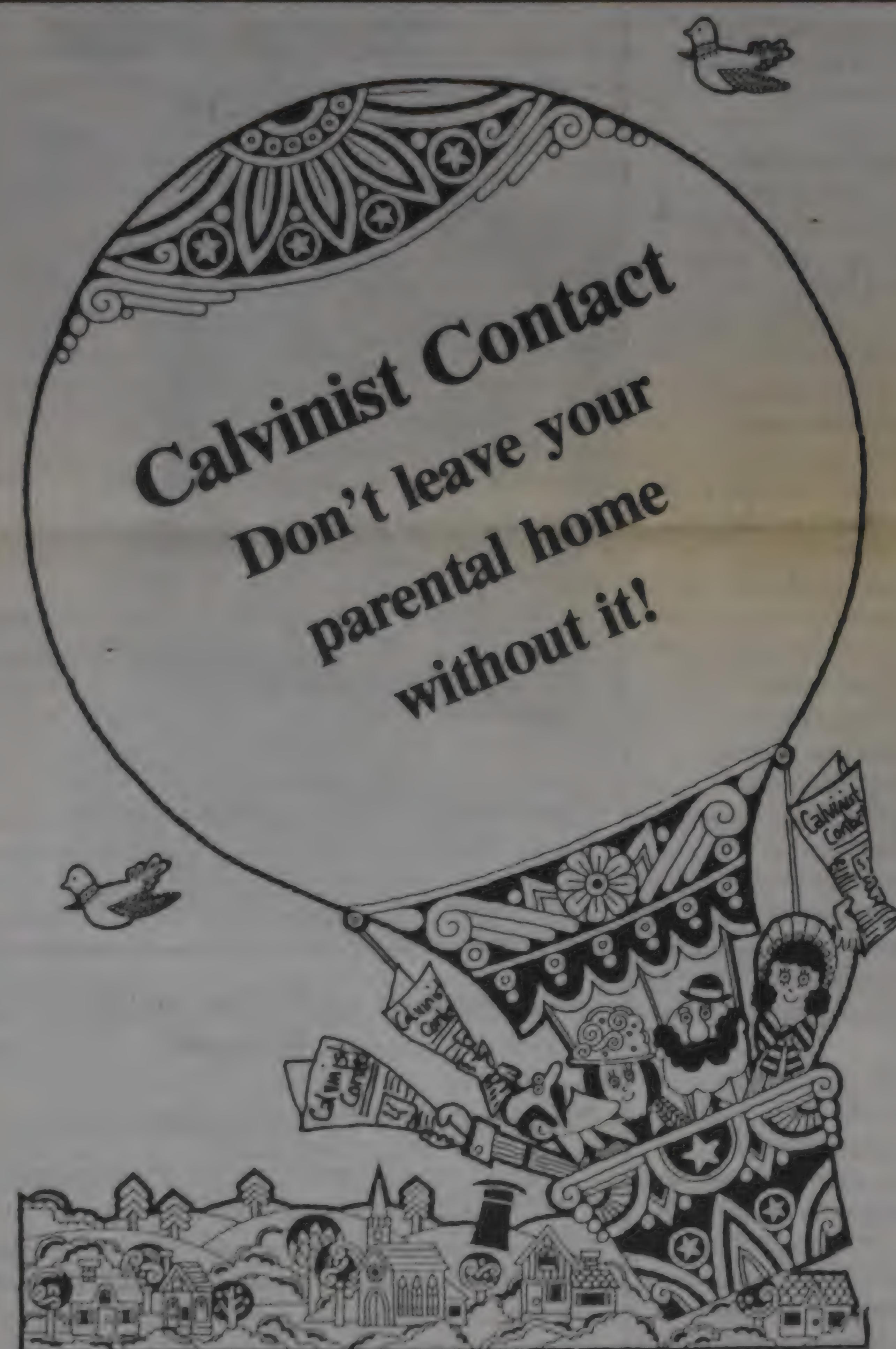
mistake to reduce this healing to mere psychoanalytic dribble. We don't have to be part of New Age thinking to realize that without healing past hurts we cannot live effectively in the present.

Having said that, however, we are reminded that not all that glitters is gold. Reformed Christians are called to be active in the cultural transformation of our society, and it would do us well to be leery of swirling winds blowing new thoughts and ideas our way. In the case of New Age, we have much that smacks of old superstition in scientific guise. We also have hucksters peddling an age old spiritism, eager to separate the fool from his or her money.

Any philosophy of life that

says you can have it all will obviously have a tremendously appealing effect, especially in an individualistic society. It is a pity that Judeo-Christianity, the true source of environmental concern, human rights and freedoms, and meaning and purpose in life, is surpassed so readily by many in the search for spiritual "enlightenment." But then, forms of deception have always operated quite successfully. The present can hardly be expected to be different.

John Valk is Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.



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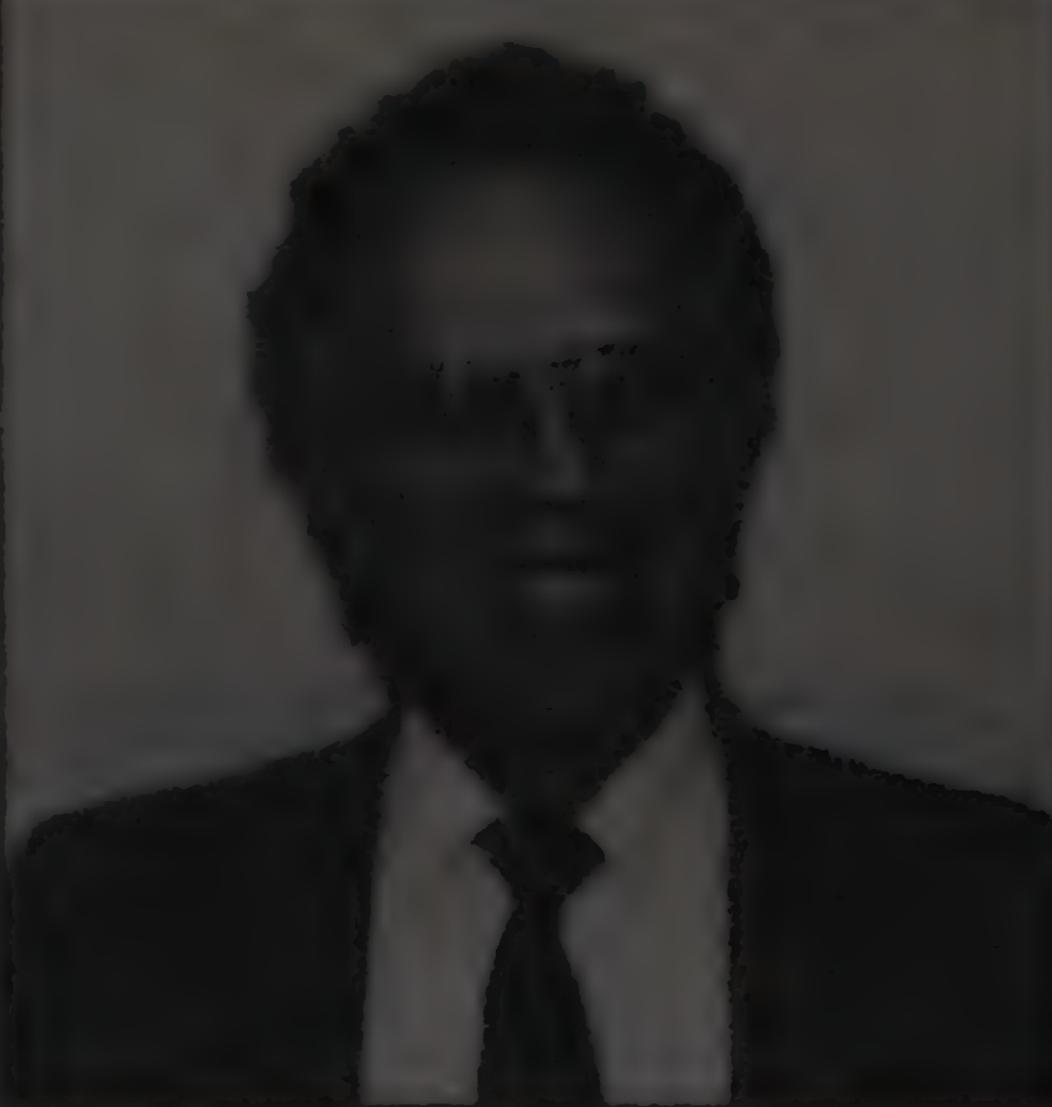
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In and around the workplace

Ed Vanderkloet

Is there no neutral ground?

There are no neutral unions; all unions are driven by and based on certain religious commitments, whether they realize it or not.

The above statement is almost an article of faith among Reformed Christian folk, as well as among many Roman Catholics. And that's why there are Christian trade unions in Europe, Latin America and other parts of the world. That's also the reason for the existence of the Christian Labour Association of Canada.

The need for Christian organizations and Christian schools was forcefully stressed by Protestant leaders such as Abraham Kuyper and, in the Catholic tradition, by a number of popes during the past 100 years. (Next year will be the 100th anniversary of the first Christian Social Congress, at which Kuyper issued his call for Christian social action, and of Leo XIII's famous encyclical *Rerum Novarum*.)

Religious neutrality doesn't exist, they claimed, and the best way to make a Christian impact on society is for Christians to stand together.

But if these things are so obvious, why don't we insist on Christian businesses? If there is not a square inch in life of which the sovereign Christ doesn't say, "It is mine," (to quote Kuyper) why do many of us frown on membership in the Canadian Auto Workers union but not on working for General Motors? We all know that the CAW is a secular union, but what's so Christian about GM or any other corporation?

Could it be that labour relations are ultimately a matter of faith, but making cars and trucks is not? In other words, is the manufacturing of products a neutral affair? Is there such a thing as neutrality, after all? And if so, doesn't that also apply to education or labour relations?

I'm not raising these questions in a fit of frivolity, just for the sake of poking fun at the idea that faith determines everything we do. There is great confusion among us on this matter and we should not be surprised about that. Many of us remember the joke about a Christian goat breeders association, something that looks like bordering on the absurd. But what about a Christian credit union which exists in Edmonton and where many Christians as well as non-Christians deposit and borrow their money?

I have no illusions about solving this riddle in a few paragraphs or columns. Or about solving it at all. Nevertheless, it seems worth the effort to think a little more deeply about the role of Christian conviction in and around the workplace. The best way to start is by means of illustration.

Strange application

Some time ago I spoke to the principal of a large Christian school about the fact that an administrative assistant had been fired. The reason for her dismissal was that she had not lived up to her obligation to show in word and deed that she supported Christian education. (Her offense was that she and her husband had decided for special reasons not to send their child to a Christian school. I don't want to belabour that point now, but I may come back to it in a future column. Suffice it to say that she eventually kept her job.)

What intrigued me in my discussion with the principal was the school's policy which required that, as a condition of employment, all staff members had to be confessing Christians and active supporters of Christian education.

"Why," I asked the principal, "does this requirement apply to all people on the payroll?" I readily agreed that teachers and those in leadership functions should indeed meet these standards, but why in the world must the cleaning staff, the cafeteria employees and the office secretary also be wholehearted supporters of Christian education?

As a matter of fact, some of these jobs could easily be subcontracted to outside firms such as a catering service or a company specializing in janitorial work. And surely, we don't ask from the plumber who fixes the taps that he or she be a confessing Christian, do we? As if a Christian tradesperson or secretary automatically does a better job simply because he or she is a Christian.

Must we then conclude that mowing the lawn, typing letters, (or breeding goats, for that matter) are religiously neutral activities where the sovereign Christ has no business intruding?

Let's continue the discussion next month.

Ed Vanderkloet does research for the Christian Labour Association of Canada (CLAC) which has its headquarters in Mississauga, Ont.

'Death sublime' versus 'Death ridiculous'

Instead of another shaft directed at Britain's modern architecture, Prince Charles recently aimed his verbal slings and arrows at the debasement of the English language, calling it "so impoverished, so sloppy, and so limited..."

He quoted from Hamlet's soliloquy and supplied a modern version.

The Prince of Denmark:
 "To be, or not to be: that is the question:
 Whether 'tis nobler in the mind to suffer
 The slings and arrows of outrageous fortune,
 Or to take arms against a sea of troubles,
 And by opposing end them? To die: to sleep;
 No more; and, by a sleep to say we end

The heartache and the thousand natural shocks
 That flesh is heir to, 'tis a consummation
 Devoutly to be wish'd. To die, to sleep;
 To sleep: perchance to dream: aye, there's the rub;
 For in that sleep of death what dreams may come
 When we have shuffled off this mortal coil,
 Must give us pause..."

— *Hamlet, Act III, Scene I.*

The Prince of Wales:
 "Well, frankly, the problem as I see it
 At this moment in time is whether I
 Should just lie down under all this hassle
 And let them walk all over me, or, whether I should just say, 'OK,
 I get the message,' and do myself

in. I mean, let's face it, I'm in a no-win situation, and quite honestly, I'm so stuffed up to here with the whole stupid mess that, I can tell you, I've just got a good mind to take the quick way out. That's the bottom line. The only problem is: What happens if I find out that

when I've bumped myself off, there's some kind of a, you know, all that mystical stuff about when you die, You might find you're still — know what I mean?"

Newsletter, Volume X, 1990. Published by The Federation of Ontario Memorial Societies.

Farmers' federation supports farmer registration but rejects certification

GEORGETOWN, Ont. — The Christian Farmers Federation of Ontario's (CFFO) provincial board, at its July meeting, has rejected certification of only one General Farm Organization (GFO) but it gave solid support to farmer registration as a basis for funding such organizations.

"Farmer registration has merit as a stable funding option for general farm organizations independent of any kind of certification," CFFO president Jack Vanderkooy told CFFO's delegates from across the province. "I regret that the Ontario Federation of Agriculture (OFA) has added this certification idea."

The Steering Committee on Stable Funding, whose mandate was to study farmer registration and whose report the CFFO was reacting to, was established early this year at a consultation of Ontario agricultural leaders convened by OFA. The steering committee is made up of representatives from marketing and commodity boards, CFFO, OFA and the Ontario Ministry of Agriculture and Food. Studying certification was not part of its mandate.

Brigid Pyke, OFA president, spoke to the CFFO delegates and stressed the need for a democratic forum of all views through one general farm organization.

Minority position

Jack Vanderkooy, CFFO's representative on the steering committee, wrote a minority report in which he supports farmer registration but rejects certification of only one GFO.

Vanderkooy's minority report rejects recommendation seven of the proposal. That

recommendation reads: "The registration system shall provide for the certification of one general farm organization that makes application to represent the general farm interests of Ontario agricultural producers."

Vanderkooy gives two reasons for his rejection:

"Certification would have the effect of downgrading the public respectability of some general farm organizations (including the Christian Farmers Federation of Ontario) in order to improve the image of another (Ontario Federation of Agriculture)."

"At a time when the very development of Ontario agriculture is in the direction of increasing diversity (and significant public program expenditure has been provided to encourage the diversification of agriculture), the proposals seek legislation that will have the net effect of restricting diversity among general farm organizations."

The CFFO delegates drafted a different arrangement based on funding for alternative GFOs as well as identifying the Ontario Federation of Agriculture as the broadest GFO.



Peter and Marja are



support rather than their ignorant criticism when the news breaks.

Since you cared enough about this situation to write us, we think you should have a cup of coffee with this family and carefully present your deeply felt concerns to them.

Dear Readers:

Someone in Ontario responded positively to our recent column (July 27, 1990) about fathers who have their own favourite chair and mothers who do not appear to have a special place to sit. "Your answer was excellent," she wrote. "Every other chair belongs to her." She then went on to say: "When there are guests, Mom wants to be near the door leading to the coffee pot."

"After many years of being alone as a widow I still regard the Lazy Boy as 'Dad's chair.' I usually steer the men to it when I have couples to visit. I wish he were still using it, but God chose otherwise."

"The questioner's letter seemed to advocate equal rights for women. In fact, why shouldn't Mom pick out a favourite chair for herself?"

"I would say to children: Enjoy your dad and mom while they're still together. It's a lonely life to sit in Dad's chair and miss him."

"I enjoy your column. God bless you and grant you complete recovery, Peter. Marja came very close to being 'alone in the Lazy Boy.' I'm so glad she's not!"

"Kind regards...."

Peter and Marja Sloboda are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sam Da Silva, Ineke Brouwer-Paterse, Tom Zied, Bert Brouet.

Dear P & M:

A young man in our church has gotten in trouble with the police. He was involved in a drug situation and was caught. A few months later his case came up in court and his name was in the papers. Members of our church have read the news item and have a difficult time knowing what to think about it. Some parents are warning their children not to mix with this young man. I know that he has repented, but the matter was never brought to the attention of the church, nor to the council or the pastor by either the young man himself or his parents. Don't you think that something should have been communicated, especially if the young man is turning his life around?

Dear Saw It In the Paper:

Isn't this typical! We rarely share these kinds of problems with our church community even though we are called to confess to each other and pray for one another. Shame moves us to cover our deepest hurts with a cloak of secrecy.

Your mention of parents who are warning their children not to associate with the young adult in question underscores the importance of opening up to each other. This family's conspiracy of silence has robbed your congregation of the opportunity to resolve the problem and bring healing. By not talking, the parents may even have deprived their son of friends in the church.

The situation leaves one wondering whether this family has full confidence in the church. Perhaps their trust in the fellowship was previously betrayed. If this is the case, we would sympathize with their decision to keep their anguish from others.

Some things are better kept private. Any matter, however, that is bound to become public is defused by an early hearing which prepares people to voice their prayerful

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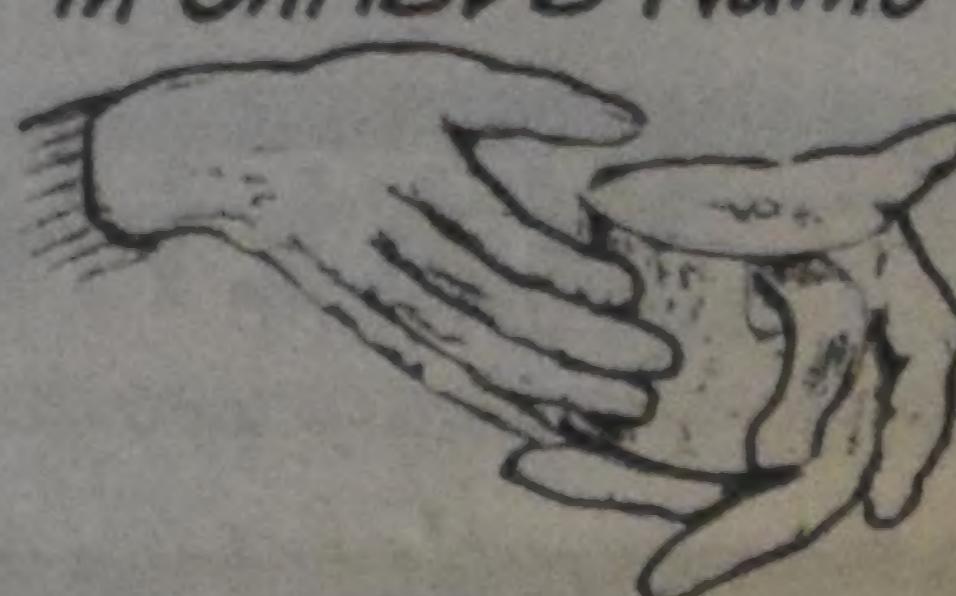
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<p>Births \$30.00 Marriages & Engagements \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$20.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313</p>	 <p>Congratulations to Mrs. Sietske Hogeveen on her 90th birthday!</p>	<p>VANDERHEIDEN-VANDERSLUIS: Martin and Anna Vanderheiden of Hamilton, Ont., joyfully announce the marriage of their daughter.</p> <p>SYLVIA MARIAN to HAROLD</p> <p>son of Jack and Irene Vandersluis of Weston, Ont. The wedding will take place, D.V., on Saturday, Sept. 15, 1990, at 10:30 a.m. in First Hamilton Chr. Ref. Church, Hamilton, Ont. Future address: 4729-55th Ave., Box 994, Rimbey, AB T0C 2J0</p> <p>VANTIL-CASSIDY: Thanking God for his blessings to them,</p> <p>MARIAN RUTH VANTIL and EDWARD MICHAEL CASSIDY</p> <p>announce their wedding ceremony, Saturday, Sept. 8, 1990, 11:00 a.m. at Jubilee Fellowship Chr. Ref. Church (Beacon Chr. High School), St. Catharines, Ont. Revs. Peter Slofstra and Henry De Bolster officiating. Future address: 5153 Lewiston Rd., Lewiston, NY 14092 (Marian will retain her own name, using Van Til-Cassidy for legal purposes.)</p>	 <p>Congratulations to Peter and Alice DeBruyn (nee Smits) who will celebrate, D.V., their 50th wedding anniversary on Sept. 17, 1990.</p>	<p>Naaldwijk 1940 Sept. 17 1990 Batawa "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Ps. 37:5).</p> <p>PETER and ALICE DEBRUYN (nee Smits)</p> <p>For all the blessings he has given them, it is our prayer that the Lord will continue to bless and keep them in his care for many more years.</p> <p>With love and congratulations from your children, grandchildren and great-grandson:</p> <p>Gerrit & Ineke DeBruyn — Batawa, Ont.</p> <p>Ed, Melonie</p> <p>Truis & Henry DeVries — London, Ont.</p> <p>Tony, Kevin</p> <p>Marguerite & Bill Van Soelen — Belleville, Ont.</p> <p>Dustin, Amie</p> <p>Peter & Brenda DeBruyn — Rockport, Ont.</p> <p>Mark, Debbie, Michael</p> <p>Alice & Tom Lavender — Bloomfield, Ont.</p> <p>Scott, Laurie</p> <p>Chris Rodgers — Stirling, Ont.</p> <p>Angie, Andrew</p> <p>Jack & Colleen DeBruyn — Batawa, Ont.</p> <p>Margaret, Peter</p> <p>Ted DeBruyn — Vancouver, B.C.</p> <p>Kathy & Rick Kuker — Belleville, Ont.</p> <p>Derek</p> <p>Robert & Debbie DeVries — London, Ont.</p> <p>Open house will be held on Saturday, Sept. 15, 1990, from 2:30-4:30 p.m. at Skl Hill, Batawa. Best wishes only.</p> <p>Home address: Batawa Gardens, Batawa, ON K0K 1E0</p>		
		Marriages	Anniversaries	Anniversaries		
				<p>Anniversaries</p> <p>1960 Sept. 3 1990 "Then they willingly received him into the ship, and immediately they were at the land whither they went" (John 6:21). With gratitude and praise to God for his many blessings to our parents and us as a family. Happy anniversary Dad and Mom,</p> <p>PETER and AUDREY HOEKSTRA (nee van der Toorn)</p> <p>Much love from all of us: Brian & Wendy van Ek — Cadillac, Mich.</p> <p>Stephanie, Joshua, Jason Robert Hoekstra — Limehouse, Ont. Jim Hoekstra & Lisa Brading (fiancee) — Limehouse, Ont.</p> <p>Suzi Hoekstra & Bill Burghgraef (fiance) — Limehouse, Ont.</p> <p>Open house will be held on Saturday, Sept. 8, 1990, from 2-4 p.m. in the fellowship hall in the Chr. Ref. Church on Trafalgar Rd. N., in Georgetown, Ont.</p> <p>Home address: R.R.#1, Limehouse, ON L0P 1H0</p> <p>1960 Sept. 23 1990 It is with great pleasure that we announce the 30th wedding anniversary of our parents,</p> <p>JOHN and THERESA POORTINGA (nee Hovius)</p> <p>We congratulate you on attaining this milestone, and we thank our heavenly Father for making it possible. We hope and pray for many more years together.</p> <p>Love from your children:</p> <p>Darlene — Aylmer, Ont.</p> <p>Ernest — Strathroy, Ont.</p> <p>Home address: R.R.#1, Belmont, ON N0L 1B0</p> <p>1965 Sept. 25 1990 "In all thy ways acknowledge him, and he shall direct thy path" (Prov. 3:6).</p> <p>With praise and thankfulness to our heavenly Father, for his many rich blessings on 25 years of marriage.</p> <p>HILBERT and DIANNE FLUIT (nee Welfing)</p> <p>We pray that the Lord may continue to be with you in the coming years.</p> <p>With love from your children:</p> <p>Jacqueline</p> <p>Michael</p> <p>Darrell</p> <p>Home address: R.R.#1, Air, ON N0B 1E0</p> <p>1955 Sept. 3 1990 For 35 years of love, marriage and family blessings, we thank and praise our faithful God.</p> <p>JOHN and MARGO VANDERLAAN (nee Van Harten)</p> <p>Dad and Mom, Opa and Oma, congratulations!</p> <p>Your children and grandchildren celebrate with you the wonderful occasion of your 35th wedding anniversary. May the Lord continue to "bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord turn his face toward you and give you peace" (Num. 6:24).</p> <p>Love from your children:</p> <p>Clarence</p> <p>Arlene & Michael</p> <p>Jackie & Rick</p> <p>Ron & Kathy</p> <p>Marianne & Jeff</p> <p>and also from your grandchildren:</p> <p>Chris, Josh, Lindsay, Meaghan, Nicole, Stephen, Zachary, Janelle and Kirstin.</p>	<p>Anniversaries</p> <p>continued...</p>	<p>Employment wanted</p> <p>Position wanted with broiler or layer operation by responsible single male, age 30, with six years experience, to commence around Oct. 15, 1990. Please reply in writing to: File #2547, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>

Classified

Anniversaries	Obituaries	Help Wanted	Help Wanted	Help Wanted
<p>Voorschoten, the Netherlands 1945 On Thursday, Sept. 13, 1990, D.V., we hope to celebrate the 45th wedding anniversary of our parents and grandparents.</p> <p>JOHN and MARGARET BERKHUIZEN (nee Westendorp)</p> <p>"The Lord will watch over your coming and going, both now and forevermore" (Ps. 121:8). We thank the Lord for the 45 years he has given them together and for the love and support they have given us.</p> <p>Best wishes and all our love: John & Tina Berkhuizen — Willowdale, Ont.</p> <p>Ian, Jennifer</p> <p>Frans & Hendrina Harkema — Stirling, Ont.</p> <p>Dean, Carianne</p> <p>Fred & Sue Berkhuizen — Coryville, Ont.</p> <p>Lynn</p> <p>Jack & Janet Oegema — Newcastle, Ont.</p> <p>Shannon, Danielle, Jessica, Sadie</p> <p>An open house will be held at Maranatha Chr. Ref. Church, 72 Orchard Dr., Belleville, Ont., on Saturday, Sept. 15, 1990, from 2-5 p.m.</p> <p>Best wishes only.</p> <p>Home address: R.R.#7, Belleville, ON K8N 4Z7</p>	<p>Belleville, Ontario 1990</p> <p>God called to his eternal home our beloved wife, mem, beppe and great-beppe, on Saturday morning, August 25, 1990.</p> <p>HINKE ELZINGA-TALSMAN</p> <p>In her 86th year.</p> <p>"He saved us not because of righteous things we had done, but because of his mercy, he saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life" (Titus 3:5-7).</p> <p>Beloved wife for 60 years of Bouwe Elzinga.</p> <p>Dear mother of:</p> <p>Tettje & (Willem deceased) Vellenga — Brantford, Ont.</p> <p>Clara & George deVlugt — Neustadt</p> <p>George & Geraldine Elzinga — Jarvis, Ont.</p> <p>Annie & Minne Van Der Molen — Jarvis, Ont.</p> <p>Dear great-beppe of 34 great-grandchildren.</p> <p>Funeral service was held August 28, 1990, 11 a.m. at the Ebenezer Chr. Ref. Church, Jarvis, Ont. Intern: Harold Vander Sluis officiated.</p> <p>Correspondence address: Bouwe Elzinga, R.R.#1, Jarvis, ON N0A 1J0</p> <p>Nijkerk, the Neth. Ladner, B.C. Feb. 21, 1899 August 11, 1990</p> <p>On August 11, 1990, the Lord took unto himself our dear mother, grand-and-great-grandmother,</p> <p>JACOBJE MOSHAGEN (nee Van Hunenstijn)</p> <p>Widow of Aalt Moshagen since January 1980.</p> <p>"Now may the Lord of peace himself give you peace" (2 Thess. 3:16a).</p> <p>Dini & Henry Hendriksen — Ladner, B.C.</p> <p>Alie & John Haklander — Ladner, B.C.</p> <p>Hennie & Jan Mostert — Nijkerk, the Neth.</p> <p>Aart & Jean Moshagen — Nanaimo, B.C.</p> <p>Henry & Jo-Ann Moshagen — Ladner, B.C.</p> <p>16 grandchildren and 19 great-grandchildren.</p> <p>The funeral service was held in the Chr. Ref. Church of Ladner, B.C., on August 15, 1990. Rev. Nederlof officiated.</p> <p>The Dutch Ladies "Ora et Labora" of First Chr. Ref. Church, Lethbridge, Alta., extend their sincere sympathy to Mrs. Ida Allemekinders and her family with the loss of husband and father.</p> <p>LEENDERT ALLEMEKINDERS</p> <p>Our prayer is that the Lord will sustain you in your grief.</p> <p>"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28).</p>	<p>Accepting applications — Mutual Support Systems, a network of rural foster homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of</p> <p>Child Care Worker</p> <p>The responsibilities of this live-in position include involvement in the educational programming, daily routines, and foster family events within the residential setting. In-service training provides the successful applicant with the necessary skills to nurture the resident's physical, mental, social and spiritual needs. Position includes salary and benefits package. One year, renewable work terms commence in September. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 or call 1-416-899-2311.</p> <p>Greenhouse operation in the Niagara region is looking for responsible help. Benefits included, house available. Serious inquiries only. Please reply to File #2549, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>Part-time mature deli help wanted. Experience preferred, irregular hours. Ed's Deli, Burlington, Ont.; (416) 335-0287.</p> <p>Help wanted for a greenhouse operation in Flamborough, growing cut flowers and potted plants. Write to: Kraft Greenhouses, R.R.#1, Millgrove, ON L0R 1V0 or call Jerry at (416) 659-7638 or Peter at (416) 659-7883.</p> <p>STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the intermediate/senior division in the area of French, beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</p>	<p>First Christian Reformed Church London, Ont., Canada</p> <p>wishes to add a</p> <p>Part-time Youth Pastor</p> <p>to our team ministry.</p> <p>Our large vibrant church needs a dynamic person, ordained or unordained, with strong leadership qualities, to provide guidance and challenging Christian programs for our youth. Come grow with us!</p> <p>For further information contact:</p> <p>The Search Committee</p> <p>First Christian Reformed Church</p> <p>507 Talbot St., London, ON N6A 2S5</p> <p>or phone (519) 432-7997 during office hours</p>	<p>Computer Services Coordinator</p> <p>This full-time position requires an individual to manage two Mini Computer Systems: an Ultimate and a MicroVax II, provide support to users of the Mini systems and PC's on campus, maintain/upgrade software on the Ultimate, and troubleshoot hardware difficulties. The successful applicant will have job-related post-secondary education. Related work experience would be a definite asset. Persons interested in this immediate opening are encouraged to inquire for further details and send their resume to the</p> <p>HUMAN RESOURCES MANAGER</p> <p>REDEEMER COLLEGE</p> <p>Ancaster, ON L9G 3N6</p> <p>(416) 648-2131, Ext. 230</p>
<p>Obituaries</p> <p>TAKACS:</p> <p>"He will wipe away every tear from their eyes" (Rev. 21:4a).</p> <p>The Lord has taken unto himself our dear grandson:</p> <p>RUSSELL COLIN TAKACS</p> <p>on August 18, 1990.</p> <p>He was entrusted to his parents: Margot and Tibor Takacs on April 30, 1987.</p> <p>His favourite hymn was "Jesus loves me, yes I know!" Rev. P. Meyer led the thanksgiving service for his life on August 21, 1990, in the Chr. Ref. Church, Orillia, Ont.</p> <p>Janny and Tom de Vries</p> <p>318 Bayou Pk. Rd., R.R.#3, Orillia, ON L3V 6H3</p> <p>The Dutch Ladies "Ora et Labora" of First Chr. Ref. Church, Lethbridge, Alta., extend their sincere sympathy to Mrs. Ida Allemekinders and her family with the loss of husband and father.</p> <p>LEENDERT ALLEMEKINDERS</p> <p>Our prayer is that the Lord will sustain you in your grief.</p> <p>"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28).</p>	<p>At God's appointed time, the Lord took to himself our friend, in Sarnia,</p> <p>JOHN VAN BARNEVELD</p> <p>on August 16, 1990, in his 74th year. May the Lord be with his wife Metje and family.</p> <p>"Those who hope in the Lord ... they will soar like eagles; they will run and not grow weary, they will walk and not be faint" (Isaiah 40:31).</p> <p>His friends:</p> <p>Mrs. Mien Zwiers</p> <p>Mr. & Mrs. John & Co Veendendaal — Sarnia, Ont.</p>	<p>Teachers</p>	<p>WALINGA INC.</p> <p>35 Years Leadership in Engineered Transportation Equipment</p> <p>R.R.#5, Guelph, ON Canada N1H 6J2</p> <p>WALINGA has immediate job openings for ambitious and quality minded ...</p> <p>EXPERIENCED WELDER/FABRICATORS</p> <p>(for both aluminum and steel)</p> <p>and AUTOMOTIVE PAINTERS</p> <p>To help meet the increased demand for the "WALINGA CHAMPION" RECYCLING EQUIPMENT.</p> <p>We offer excellent remuneration and a complete fringe package.</p> <p>Applicants please contact:</p> <p>John Medemblik or Cor Lodder</p> <p>at 1-519-824-8520</p>	<p>For Sale</p> <p>For sale or lease: small bldg. construction co. in Eastern Ontario, complete with equipment. Specializing in custom homes and renovations. Owner wishes to retire, but is willing to give assistance and keep a share in the company if so desired. This is an ideal opportunity for a hard-working all-round carpenter to be independent and have own business.</p> <p>Reply to File #2548, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>
<p>For Rent</p> <p>Anyone looking for a safe, quiet place to stay in Florida this coming winter? Especially suited to seniors and single women. Book now for our two-bedroom condo in a park-like security-patrolled complex. Swimming, tennis, fitness facilities, restaurant, walking and biking are available right on the premises. Only 15 min. away from very large, new shopping mall. \$2,000 per month or \$1,400 out of season. Double up and share the cost with your friends. Call: (519) 765-1637 for more details.</p>	<p>For Rent</p> <p>Three-bedroom bungalow in the Wasaga Beach area. Occupancy starting Oct. 1, 1990. Please contact: H. Vegter, Box 43, Barrie, ON L4M 4S9 or phone after 6 p.m. at (705) 722-3961.</p> <p>For rent in Cambridge: large two- or three-bedroom second-floor apartment in century-old home. \$595 per month, incl. utilities. Phone (519) 740-0328.</p> <p>For rent in Florida: one-bedroom, mobile home in adult park, across the lake from Cypress Gardens in Winterhaven. Available from Oct. 1 till Dec. 22 and from March 15 till April 15. Reduced monthly rates before Christmas. Call Hank or Eva Kruyf at (705) 526-3395.</p>	<p>Personal</p> <p>An excellent adventure: World tour of parts known and unknown (England, Israel, Tonga, Russia, etc.). I would like to take a year off to do this trip and am looking for companion(s). Call (519) 395-5006, ask for Adrian.</p>	<p>PLEASE NOTE: No C.C. on Sept. 21. Please be sure to submit ALL advertising before deadlines!! Call (416) 682-8311.</p>	<p>Cottages</p> <p>Cottages</p> <p>LANG'S RESORT Cottages and campgrounds RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large (newly-renovated) housekeeping cottages — colour TV.</p> <p>You have read our ad for four years now. Let us mail you a brochure!</p> <p>Only 33 miles from Toronto. Write or phone for brochure: R.R.#3, Box C, Roseneath, ON Phone: (416) 352-2308</p>

Classified/Events

Personal	Help Wanted	Help Wanted	Events	Events
<p>The Consulate-general would like to come in contact with the following individuals:</p> <p>LAUWENS, Joseph Andreas, born Feb. 8, 1927, immigrated to Canada on June 19, 1960.</p> <p>COLLIN, Leonard Gerard, born Feb. 10, 1926, immigrated to Canada on Sept. 13, 1968.</p> <p>MEURING, Willem, born Feb. 28, 1925, immigrated to Canada on July 18, 1957.</p> <p>DOOL, VAN DEN, Helena Dirkje, born Feb. 27, 1927, immigrated to Canada on Sept. 17, 1959.</p> <p>SPEKKERS, Jan, born Feb. 26, 1926, immigrated to Canada on Jan. 7, 1954.</p> <p>BOOY, Jacobus, born Feb. 10, 1926, immigrated to Canada on June 14, 1955.</p> <p>PROCHAT, Richardus, born Feb. 12, 1925, date of immigration unknown.</p> <p>HOUTPELS, Wilhelmus, born Feb. 2, 1926, immigrated to Canada on May 31, 1958.</p> <p>SPRAAKMAN, Hermanus, born Feb. 12, 1925, immigrated to Canada on April 26, 1947.</p> <p>CLEVEN, Frans Jacques Gerard, born Feb. 27, 1925, immigrated to Canada on Feb. 16, 1964.</p> <p>VEENEN VAN, Hendrik Nicolaas, born Feb. 20, 1927, immigrated to Canada on June 26, 1970.</p> <p>OOSTEN VAN, Harm, born Feb. 9, 1925, immigrated to Canada on June 5, 1964.</p> <p>STROEK, Johannes Hubertus, born Feb. 19, 1925, immigrated to Canada on April 1, 1963.</p> <p>VLIETMAN, Petrus Gerardus, born Jan. 25, 1926, immigrated to Canada on July 15, 1958.</p> <p>RYTER DE, Philip, born Jan. 15, 1926, immigrated to Canada on April 1, 1954.</p> <p>GENNIP VAN, Johannes Petrus, born Feb. 27, 1926, immigrated to Canada on April 13, 1957.</p> <p>KRAMER, Elsje, born Feb. 2, 1927, immigrated to Canada on July 20, 1956.</p> <p>KUIJK VAN, Adrianus Johannes, born Feb. 4, 1925, immigrated to Canada on Sept. 17, 1953.</p> <p>BRUYRE DE, Maria C., born Feb. 6, 1925, immigrated to Canada on June 18, 1951.</p> <p>HAMER, Maria Wynanda Gertrudis, born Feb. 17, 1926, date of immigration unknown.</p> <p>KOETSIER, Nicolaas Azuwerus, born Feb. 7, 1926, immigrated to Canada on Oct. 15, 1954.</p> <p>KLEIN NIBBELINK, Helena Wilhelmina, born Feb. 11, 1925, immigrated to Canada on August 25, 1960.</p> <p>BOSMA, Upe, born Feb. 1, 1927, immigrated to Canada on May 20, 1957.</p> <p>JANSEN VAN 'T LAND, Jan, born Feb. 27, 1927, immigrated to Canada on July 2, 1954.</p> <p>BEER, Marinus Gerardus, born Feb. 20, 1927, immigrated to Canada on May 25, 1957.</p> <p>KLUMPEN HOUWER, Gerrit Willem, born Feb. 3, 1927, immigrated to Canada on March 24, 1953.</p> <p>SOELEN VAN, Antonia, born Feb. 28, 1927, immigrated to Canada on July 30, 1958.</p> <p>BREKELMANS, Adrianus Antonius Maria, born Feb. 11, 1926, immigrated to Canada on April 3, 1956.</p> <p>SPITTERS, Antonius Adrianus, born Jan. 8, 1925, immigrated to Canada on Sept. 13, 1969.</p> <p>Netherlands Consulate General 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p>	<p>HELP NEEDED!!</p> <p>We need help for our busy flower store in Brampton, Ont. Training in Floral Design is required for this position. Duties include Floral Design and Customer Service. We offer pleasant working conditions and good wages and benefits.</p> <p>If interested, please drop us a line or call Patti or Millie at (416) 454-8545</p> <p>Vanderburgh Flowers Ltd. • Centennial Mall • 227 Vodden St. • Brampton, ON • L6V 1N2</p>	<p>Events</p>	<p>Is someone in your family struggling with long-term mental illness?</p> <p>Then you are invited to join other Christian families and friends on: Saturday, October 20 (10 a.m. till 3 p.m.) in the banquet-room of Christian Horizons, Elmira, Ont. SPEAKERS: Mrs. Dottie Solomon, Reg. N., Community Placement Coordinator, Whitby Psychiatric Hospital as well as Mr. R. DeVries from Homestead, Hamilton, Ont. IMPORTANT: Space is limited, advance registration is required: \$9.00 per person includes a hearty lunch. Please phone Gerry Denbok at work (416) 637-9151 or at home (416) 639-1075</p> <p>CHRISTIAN RAINBOWS OF ONTARIO is a Christian Family Support group for the long-term mentally ill, their families and their friends.</p>	<p>Events</p>
<p>AODC</p> <p><i>"Stimulating Relief in Christ's Name"</i></p> 	<p>The All Ontario Diaconal Conference invites you to the 31st Annual Meeting</p> <p>Saturday, October 20: 9 a.m. - 4 p.m.</p> <p>John Knox Christian School, Brampton</p> <p>• 13 workshops • 14 seminars • fellowship</p> <p>Cost: \$20 (for pre-registration)</p> <p><i>This is open to all people interested in diaconal ministry.</i> <i>For information, call AODC 1-416-646-4511</i></p>	<p>Events</p>	<p>Second Annual Worship and "Cell"-ebration Conference</p> <p>to give assistance in worship and cell group leadership.</p> <p>Friday, Sept. 21, 1990, 7:00 p.m. to Saturday, Sept. 22, 1990, 4:30 p.m.</p> <p>WHAT? Worship, praise, teaching, workshops on worship and cell groups.</p> <p>PARTICIPANTS? Pastors Al VandeGriend, Henry Lunshof, Henry Wildeboer, Karl House, Mike Abma, Ron Fisher plus worship leaders, musicians, etc.</p> <p>FOR? Pastors, elders, worship committee members, cell group leaders and organizers.</p> <p>COST? \$35 per person (only \$30 if registered by Sept. 1). Enrolment is limited.</p> <p>INFORMATION? A letter and brochures were sent to each CRC Council in Ontario. Ask your pastor or clerk OR write or call the sponsoring church.</p> <p>Zion Chr. Ref. Church 409 Adelaide Ave., E. Oshawa, ON L1G 2A2; phone: (416) 436-3255</p>	<p>The Reformed expression of Worldwide Marriage Encounter</p> <p>invites couples who wish to enhance their already good marriage to its next weekend program</p> <p>from: Friday, September 28 at 7:00 p.m. To: Sunday, September 30 at 6:00 p.m. Ramada Hotel, downtown London To register, send \$15 before September 21 to: Albert and Susan Dykxhoorn 114 Alexandra Ave., Chatham, ON N2M 1Y3 (519) 354-8981</p>
<p>40th ANNIVERSARY!</p> <p>The First Christian Reformed Church of Ladner, B.C., will be celebrating its 40th anniversary on,</p> <p>October 11, 1990</p> <p>with a special service at 8:00 p.m. 4594 - 54A St., Delta, BC V4K 2Z8</p>	<p>Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.</p>	<p>CAMP SHALOM</p> <p>13th Annual Fall Fair</p> <p>Theme: "The Dutch Connection"</p> <p>Saturday, September 15, 1990, 9:30 a.m. - 4 p.m. Everyone welcome!</p> <p>Bake sale, crafts, auction sale, flea market, pony rides, games, etc. GOOD FOOD!!</p> <p>CAMP SHALOM R.R.#4, Cambridge, ON N1R 5S5 Phone: (519) 623-4860</p>	<p>"Blessed to be a Blessing"</p> <p>The Clarkson Christian Reformed Church hopes to celebrate its</p> <p>40th Anniversary</p> <p>on Saturday and Sunday, Oct. 13 & 14, 1990, D.V.</p> <p>All former members and friends are invited to join us in a time of worship and celebration.</p> <p>For information and tickets, write or call: The Clarkson CRC, 1880 Lakeshore Rd. W. Mississauga, ON L5J 1J7 1-416-823-7262</p>	<p>Place your ad in the classifieds.</p> 

Events/Classified

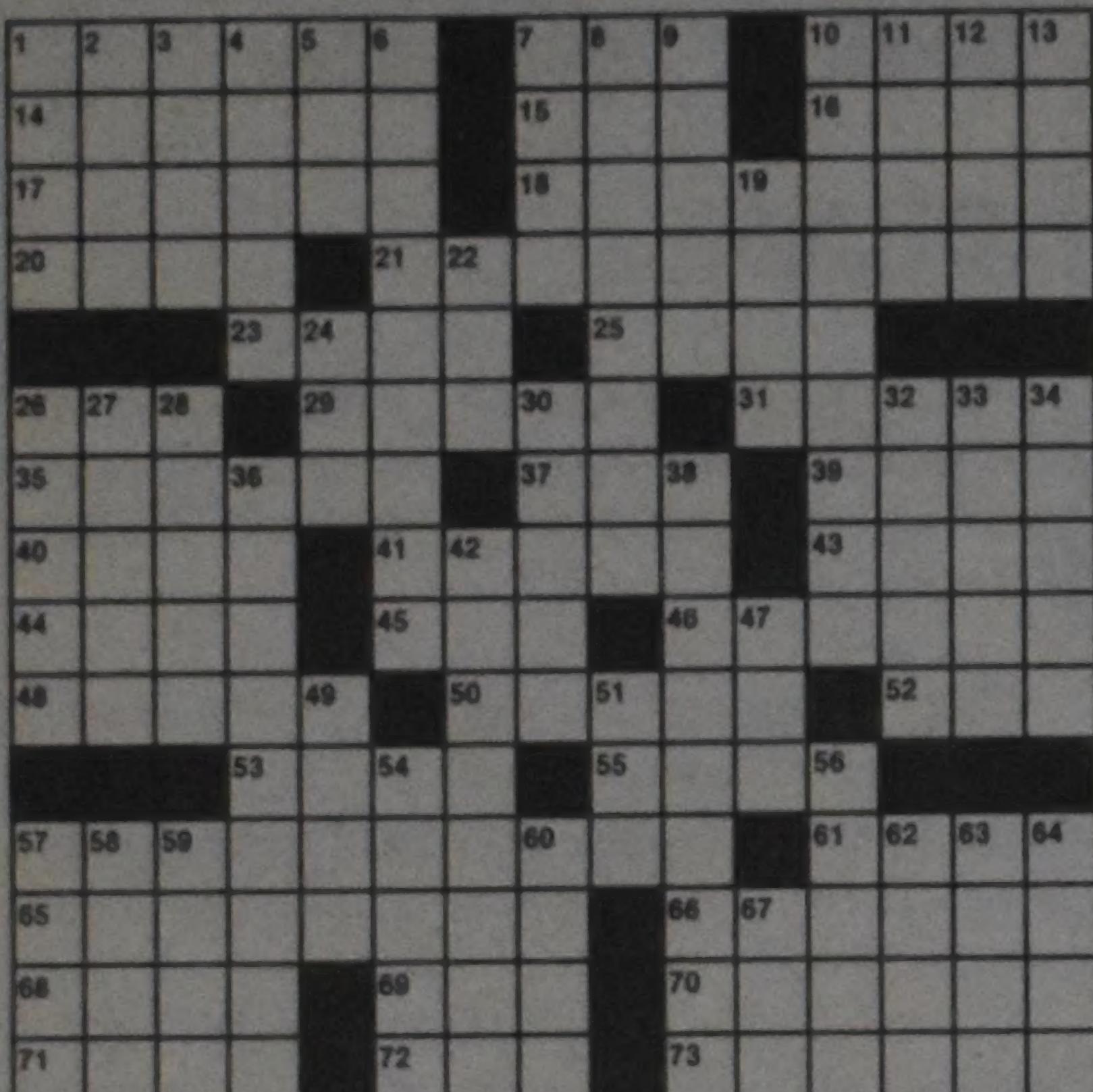
Church news returns next week.

Weekly Crossword

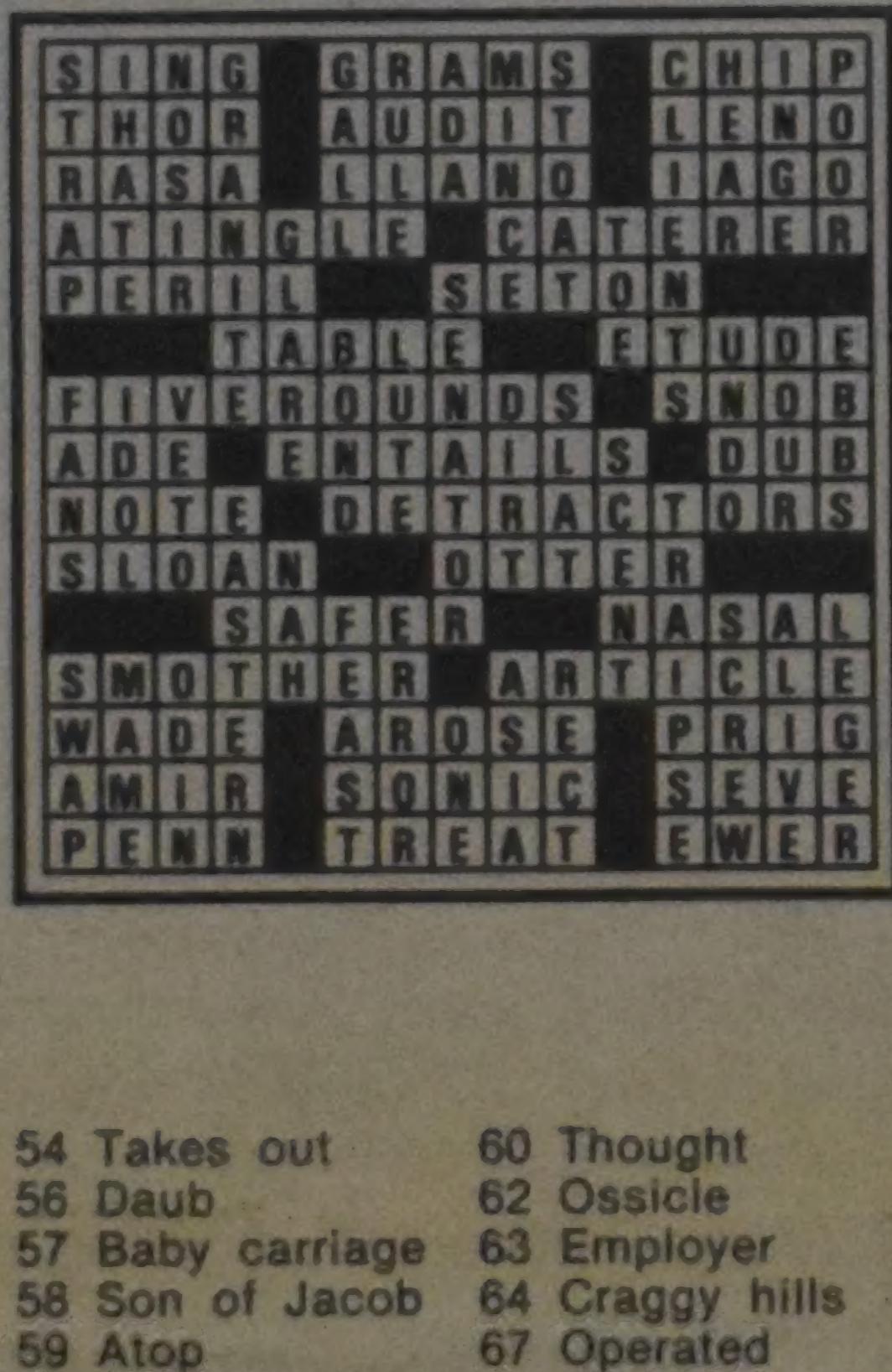
by James Barrick

ACROSS

1 Strong woman of myth
7 Behave
10 Look for bargains
14 Buddhist tower
15 Battle
16 Melody
17 World
18 Great wealth
20 Whitewall
21 Whirlybird
23 Close
25 Hardy heroine
26 Cry of triumph
29 O'Day the singer
31 Readies a manuscript
35 Certain trip
37 Letters
39 Neglect
40 Walked on
41 Rub out
43 Carry on
44 Big sandwich
45 Fleur-de-
46 A spice
48 Kind of board
50 Swerves
52 Mineral earth
53 Not covered
55 Harvest
57 Falling rapidly
61 Touch on
65 Revoked a law
66 Direction in music
68 Bard's river
69 Before
70 Leather maker
71 Coin
72 Govt. org.
73 Penetrates



Last Week's Puzzle



DOWN
1 Meeting: abbr.
2 Bamako's land
3 Food thickener
4 Areas
5 Pindaric
6 A Hawthorne
7 Mil. abbr.
1 Meeting: abbr.
2 Bamako's land
3 Food thickener
4 Areas
5 Pindaric
6 A Hawthorne
7 Mil. abbr.
8 Paris and Rome
9 Cease-fire
10 Resigns
11 Look for prey
12 Single time
13 Look intently
14 Get rid of
15 Yale student
16 Corn spike
17 Zenana
18 Earlier than old style
19 Tantalize
20 Insect stage
21 Cat
22 Bolt
23 fasteners
24 "This — recording"
25 AZ city
26 Eagle
27 Takes out
28 Daub
29 Baby carriage
30 Son of Jacob
31 Atop
32 Employer
33 Craggy hills
34 One cubic meter
35 Set apart
36 Decoration
37 "This — recording"
38 Operated
39 Thought
40 Ossicle
41 Employer
42 Craggy hills
43 Severe
44 Nasal
45 Prig
46 Son of Jacob
47 Operated
48 Treated
49 Ewer
50 Operated
51 Operated
52 Operated
53 Operated
54 Operated
55 Operated
56 Operated
57 Operated
58 Operated
59 Operated
60 Operated

Calendar of Events

Sept. 8	Back to God Hour Workshop for the Ottawa area in Kemptonville CRC from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker.	Sept. 15	Camp Shalom's 13th Annual Fall Fair from 9:30 a.m. - 4 p.m. For info. call (519) 623-4860.
Sept. 9	Dutch service with Rev. R. Koops, at 3 p.m., CRC, Ancaster, Ont.	Sept. 18-22	Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near Paris, Ont.
Sept. 13	CCFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)	Sept. 21	Hugh Cook reads from his new novel <i>The Homecoming Man</i> at 7:30 p.m., Hamilton Public Library, 55 York Blvd., Hamilton, Ont.
Sept. 14	Poetry of John Donne at Redeemer College, Ancaster, Ont., at 3 p.m. in the Studio Theatre. For tickets at \$5, call (416) 648-2131.	Sept. 21-22	"Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, Toronto, Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268.
Sept. 15	A pro-life evening with Ken Campbell and Silverwind at 7:30 p.m., Redeemer College, Ancaster, Ont. Free will offering. For info. call (416) 648-2131.		
Sept. 15	Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, Willowdale, Ont. For info. call (519) 884-6044.		

More Calendar next week.

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If you are interested, please respond in writing to:

Placement Resources Unit

The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121



The Children's Aid Society of Hamilton-Wentworth

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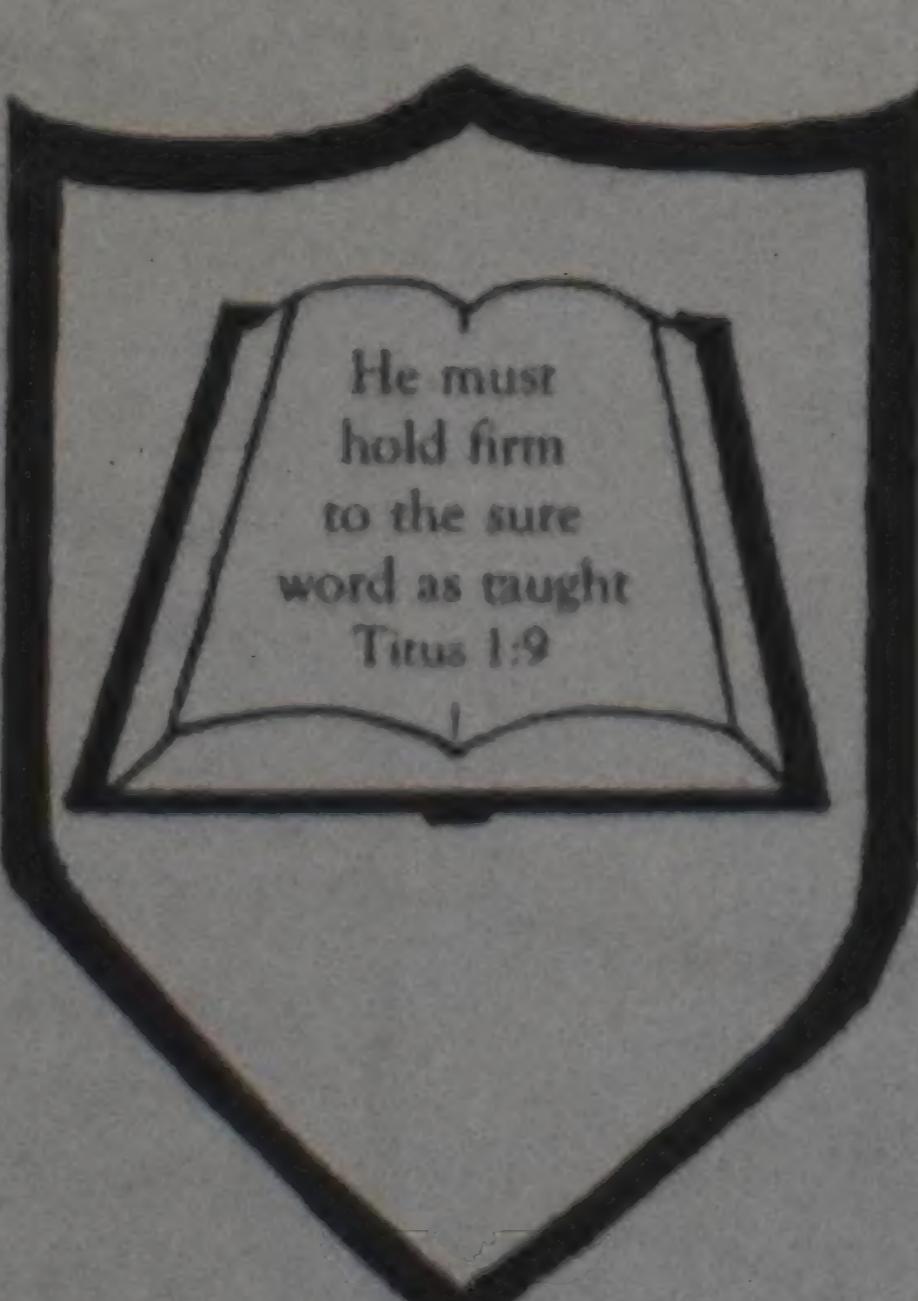
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Alton Lodges
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Wasaga Beach, ON
L0L 2P0
(705) 429-2420



Keynote Topics and Speakers

Friday, Sept. 21, 1990, 8:30 p.m.

"THE INSPIRATION OF THE WORD"

Rev. Jerome Julien

Saturday, Sept. 22, 1990, 9:30 a.m.

"THE AUTHORITY OF THE WORD"

Dr. Cornelis Venema

Saturday, Sept. 22, 1990, 3:00 p.m.

"THE SUFFICIENCY OF THE WORD"

Rev. John Piersma

Workshops

THE BIBLE AND HEADSHIP

Rev. Ray Sikkema

THE BIBLE AND THE NEW AGE MOVEMENT

Dr. Theodore Plantinga

THE BIBLE AND THE NEW HERMENEUTIC

Rev. Dick Wynia

THE BIBLE AND THE FORMS OF UNITY

Rev. Ted Hoogsteen

Youth Workshop

THE BIBLE AND SPIRITUAL WARFARE

Mrs. Daphne Bakker

Registration Form

Name: _____

Address: _____

City: _____

Prov./State: _____

Phone: _____

Cost: Early registration

\$20.00/person; \$35.00/couple

Student registration: \$15

Late registration:

\$25/person; \$40/couple

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CCMCRC

Mr. Mark Zylstra

P.O. Box 2014, Station B

St. Catharines, ON L2M 6P5

(416) 562-5196

Books

Robert VanderVennen, book review editor

Christian living

When God speaks with silence

Disappointment with God, by Philip Yancey. Grand Rapids: Zondervan, 1988. Hardcover, 288 pp., \$20.90. Reviewed by Helen Tangelander, Winchester, Ont.

Where is God when I am hurting? Is anyone watching? Who cares what we think? Who looks at what we do every day or takes any notice of what we decide? Where is God when a family member is fatally ill, or a parent loses his or her job, or a child rebels? These questions are asked a million times, for there are many hurting people.

Does science have the final answer to life's problems? Can it explain the mysteries of DNA programming, the sunlight, the weather patterns? The future may look bleak, with no light at the end of the tunnel, because we have become accustomed to thinking that science is in control, and we have the world in the palms of our hands. Sports news take precedence in the headlines. Video shops spring up on every city block, but trying to find a Christian bookstore is something else. Yet, when someone is faced with an unnerving crisis, they cry out in the night: Why does God allow this to happen to me?

Sometimes, silence

God's answer is silence. With

that in mind, Philip Yancey launches his latest book with an unexpected title:

Disappointment with God. You may say that it's impossible for any Christian to be disappointed in his or her Lord, who is the source of joy and peace. We have been taught that God is love, and that he's caring for his people like a shepherd for his sheep. We know that God is all-knowing and all powerful, so why doesn't he do something about the situations in which we find ourselves? Yet at times God can be, and is, silent.

Yancey zeroes in on the biblical book of Job for the answers. If anyone had the right and excuse to clench his fists and bang on heaven's doors, it was Job.

We all know Job's life story, his misery and that he and his friends were not on the same wave-length. The book of Job is as fresh as today's newspaper, as modern as the latest novel. We are all faced with these eternal questions of suffering and the silence of God at some time during our lives.

Philip Yancey secluded himself in a remote cottage to study Scripture and to grapple with the sufferings of Job. From his own personal Bible study he realized that when people in the Bible had rough times — Joseph when he was in prison, Moses as a leader of the

rebellious Israelites, or the despairing prophet Elijah — they were forced to put their trust in God to see them through their terrible times.

We all know the feeling

The book of Job, as hard as it is to understand, is most applicable to our own Christian faith. How should we react when the going gets tough and the chips are down? You can find the answer in the book of Job. The attention is not focused on Job and his problems and miseries, but on God himself. Behind the stage are the unseen opposing forces of God and Satan. Yancey calls this the "Wager." The great contest is on. Who will be the winner?

In the first part of his book, Yancey points out that God wanted the same thing from Job as he did from Abraham, Noah, and Enoch: faith. After all is said and done, and when nothing else could be taken away, Job still could declare: "I know that my Redeemer lives, and that in the end he shall stand upon the earth."

Yancey has excellent replies to those who want God to show himself in miracles, in health and wealth and other physical signs. Their faith is in a visible world. Job's faith was in an invisible world, on the other side of the curtain.

Hard to accept

Throughout the book, Yancey emphasizes the silence of God. We are familiar with God speaking to his people. We are taught that God is ever-present with believers and that he hears and answers our prayers. Yet Yancey writes about an unpopular and lesser known aspect of God — his silence. He was silent with Job, silent for 400 years after Malachi; and the greatest silence of all time was at Calvary: "My God, my God, why have you forsaken me?"

This book is Yancey's personal commentary on the book of Job. I have found *Disappointment with God* to be a very practical book for anyone who questions the reality of God. In a poignant statement Yancey sums up his book: "The alternative to disappointment with God seems to be disappointment without God."

A quotation came to my mind as I read this book: "The unseen world is the real world, and the seen world is the unreal world." This book has been on the bestseller list for quite some time. I look forward to more of Yancey's writings. Excellent reading!

Friends of God

Wayne Brouwer

Refuge

"Hear my cry, O God; listen to my prayer. From the ends of the earth I call to you, I call as my heart grows faint; lead me to the rock that is higher than I. For you have been my refuge..." (Ps. 61:1-3).

There's an interesting story of Charles Wesley and the way in which he came to write one of his well-known hymns. He was in a rather dark and sombre frame of mind that day in 1740, discouraged at the struggles of Christians in society and troubled by his own weak faith.

As he walked in a small garden near his home, he watched an unusual sight in the skies above. A little sparrow was darting madly on the winds, fighting the odds in a desperate attempt to escape the clutches of a pursuing hawk. The outcome was certain: in a moment the sparrow would perish.

But in that brief instant something happened. With a last frantic effort, the sparrow angled suddenly toward Wesley. He was wearing a large overcoat, quite bulky and open at the neck, and in a flash the tiny bird dived into its comforting folds. The hawk gave an angry shriek, circled for a moment in hopes of a second chance, and then flew off to find other prey. Then Wesley could feel the feverish restlessness of his little friend slowly ebb away.

You know the song that came out of this startling encounter. The imagery is clear and precise: *Jesus, Lover of my soul, let me to thy bosom fly, While the nearer waters roll, while the tempest still is high! Hide me, O, my Saviour, hide, 'till the storm of life is past! Safe into the haven guide; O receive my soul at last!*

Retreat

Everyone needs a refuge, a place of retreat when the going gets rough. Behind the school where I taught in Nigeria is a high mountain. Circling its upper slopes are the remains of a centuries-old stone wall. This landmark has been a symbol of hope to the Tiv people from ancient times. When marauding Hausa and Ibo and Udam raiding parties swarmed the Benue River basin, local farmers fled by Mkar Mountain till safety returned below.

The wilderness fortress of Masada served as similar protection for the first century Jews in their desperate struggle against Rome. The stores and provisions laid up there, combined with the virtually unscalable walls of rock, created a standoff that lasted for years. And in Ireland today, one can still see the Irish Round Towers that dot the landscape. They are small stone castles with a single door positioned high off the ground. When the ladder was pulled in and the heavy door bolts shut, all inside felt safe from the hostile Scottish scavengers.

Comfort

We know that our religion should be more than just a refuge. It should be a shaping influence on all that we do, say or think. After all, that's what our Lord himself said when telling us that we should love God with all our heart, soul, mind and strength. That's a pretty well-rounded religious expression!

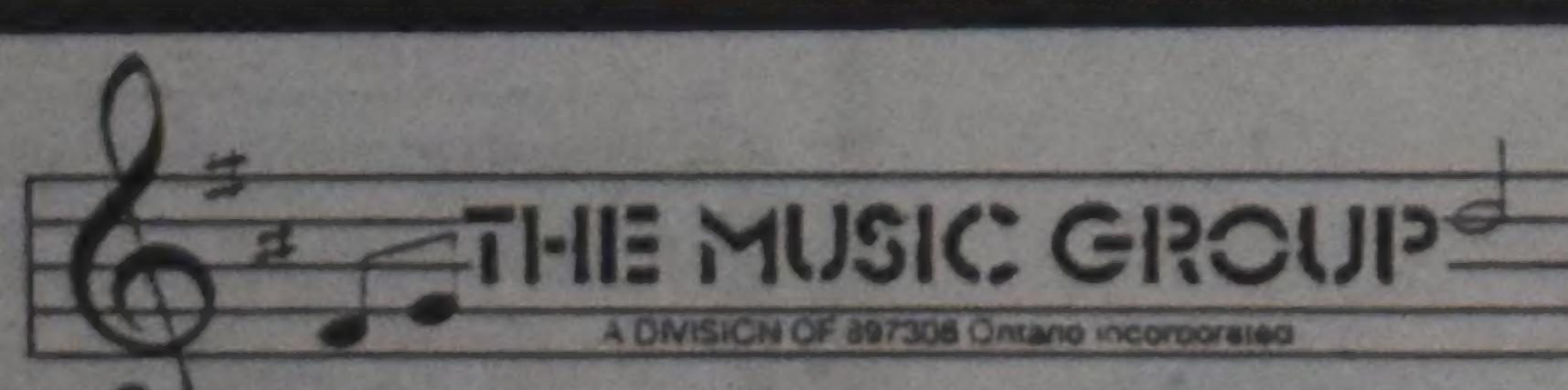
Over the decades we've tried to tell Freudians that their limited perception of religious faith is inaccurate. Religion is more than just some complex childhood fixation. We know that Marx was wrong too, when he called religion the "opiate of the masses." And a modern "God of the gaps," who takes over only when we can't find the answers through science or technology isn't anything like the personal Creator and Redeemer of the Scriptures, either.

Still, as David knows in Psalm 61, if his religion doesn't bring comfort in times of struggle, if it doesn't keep him sane through periods of sore distress, if his God isn't at least a "God of the gaps" whose unfailing presence can be counted on when life falls apart, then his religion is quite worthless.

As Charles Wesley put it:

Other refuge have I none; hangs my helpless soul on Thee; Leave, O leave me not alone; still support and comfort me! All my trust on Thee is stayed! All my help from Thee I bring! Cover my defenseless head with the shadow of Thy wing!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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